DORAN'S
MINISTERS'
MANUAL
FOR
1922

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DORAN'S MINISTER'S MANUAL

THE VOLUME FOR THIS YEAR BEING A HAND-BOOK OF SUGGESTION AND INSPIRATION FOR PASTORS, EVANGELISTS, MISSIONARIES, BIBLE READERS AND ALL OTHERS REGULARLY CALLED UPON FOR CHRISTIAN ADDRESS FROM PULPIT OR PLATFORM

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THE HOMILETIC YEAR

CHRIST IN THE HOME

GROWING TOWARD GOD

UPWARD STEPS

GOD'S WHISPERED SECRETS

DORAN'S MINISTER'S MANUAL

A Study and Pulpit Guide for the Calendar Year

Edited by

REV. G. B. F. HALLOCK, D.D.
Editor of "THE EXPOSITOR"

NEW YORK
GEORGE H. DORAN COMPANY
MCMXXVI

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DORAN'S MINISTER'S MANUAL FOR 1926
—A—
PRINTED IN THE UNITED STATES OF AMERICA

FOREWORD

Only ministers can know how exceedingly hurried life can be in their blessed and happy, yet many sided vocation. The editor of this volume knows this because of his experience and his contacts with thousands of ministers. No matter how full his library, nor how empty his pocket-book, it is believed that every clergyman who sees this work will want it. It is a volume which, in its sphere, is absolutely new and unique. We know of no other of like material or similar purpose.

Here are more than one hundred and twenty condensed sermons or outlines of sermons covering a full pastoral year, and over sixty special children's sermons. The very broad range of quotations, illuminating thoughts from highest authorities, copious and especially appropriate illustrations, suggestive themes, quotable poetry, clear and convincing explanations of texts, all mark the book as unlimited in its possibilities for helpfulness. There are also suggested pulpit Scripture readings, suggested hymns, salutations, invocation, offertory and pastoral prayers. Special attention has been paid to the outstanding days of the year, as Christmas, New Year's, Easter, Children's Day, and the others, including those when the sacrament of the Lord's Supper is celebrated, with quite full outlines of the Communion addresses. For each week the gist of the Sunday School lesson also is given with choice and most appropriate illustrations. This feature alone cannot but prove especially helpful to ministers who must speak in any department of the Bible School, teach or review the lesson.

The volume brings together material from many of the best ministers of the past as well as the outstanding church leaders of to-day. It is a composite piece of work. The idea throughout has been to make it practical rather than theoretical, one which the minister will want on his desk every day of the year. There are blank pages interleaved for his own contribution to the subject for the day, and a weekly calendar is provided for the dating of his engagements.

These considerations, together with the fact that it has been prepared for interdenominational use will make it indispensable for the preacher, pastor and theological student.

G. B. F. H.

PUBLISHERS' NOTE

In projecting the enterprise of this volume the publishers have in mind the needs of the busy pastor. The Sunday School for many years has had its annual volumes of lesson helps and commentaries but hitherto no effort has been made to provide the minister with a vade mecum. The purpose of this book is, as Spurgeon so aptly said of his sermon notes, "a little priming to stimulate the wells of thought."

It is the hope of the publishers that this present issue is but the first of many yearly ones to follow and they would welcome suggestions for improving its utility and service.

The publishers count themselves fortunate in having as editor and director of this enterprise, Reverend G. B. F. Hallock, D.D., whose experience and resources are more replete with valuable counsel and direction for ministers than any other man known to them.

CONTENTS ACCORDING TO SUBJECTS

Ascension:

PAGE

Ascended Christ Intercedes, The (Children's Sermon) . . 211
Christ's Ascension (Sermon) 207
Franchise for Missions, The (Evening Sermon) 211
Illustrations:
Comfort in a Cloud 209
Creed of Christendom, The 209
Effect of the Ascension 210
Even as He Said 210
Reigning in Heaven 209
Seed Thoughts 209
Texts and Themes 210

Children's Day:

Bright Pin, A (Sermon) 250
Illustrations:
Boy Escapes, The 252
Children's Sayings 252
Do It Now 252
Made Man 253
Not Taking Chances 253
Wrinkle Swallower, A 252
Message of the Flowers, The (Sermon) 249
Poetry 253
Race to Run, A (Evening Sermon) 255
Texts and Themes 251

Children's Sermons:

About Good Intentions 7
Always Learning 369
Anger Tree, The 47
Ascended Christ Intercedes, The 211
Beautiful Things 451
Bible Bells: What They Say 329
Boats 275
Boys and Girls in the Procession 127
Bright Pin, A 250
Build High 545
Buying Your Opportunity 479
Camel's Stomach, The 37
Catching Sunbeams 151

Children's Sermons (Cont'd):

PAGE

Changeable People 521
Childhood Adrift 390
Children's Thanksgiving 491
Cross Squirrel, The 27
Cutting Ditches 501
Dissatisfied Cow, The 180
Down to Sleep; or Up to Work 381
Easter Talk to Children 150
Efficient Protector, An 159
Eyes of Your Heart, The 299
Faith in Jesus 169
Gentle Call, A 17
God with Us 8
Goose That Was Only a Goose, A. 68
How Animals Sleep 359
How Do You Write Your Name? 48
How the Sea Birds Get Drink 38
Influence 189
Keeping On 8
Kindo 170
Legend of the Christmas Rose 534
Lesson from the Mignonette 469
Lesson of the Lily, The 221
Lessons from the Dandelion 97
Longest Candle, The 78
Lost Children 17
Making Things Go Smoothly 401
Message of the Flowers, The 249
Mission of Flowers, The 421
Moss and the Moisture, The 511
Nature Voicing God's Love 441
No Difference 243
Not Giving Up 243
Only Singing About Mother 202
Pony Engine, The 118
Queen Wilhelmina and Her Dollies 350
Rally Roll Call, The 411
Self-Winder, A 88
Sermon the Sunflower Preaches 460
Setting the Clock Wrong 431
Sin of Ignorance, The 78
Six Minds 276
Spreading Your Garments Before Him 128
Swan's Dinner Bell, The 159
Things to Watch 319
Tom Thumb 181
Upholstered Worm, The 87
Watch Your Steps 27
What a Little Worm Did 98

Children's Sermons (Cont'd):

PAGE

What Mother Received 202
What the Liberty Bell Said 288
Why the Crows Say "Caw" 107
Wonderful Baby, A 341
Wrong Button, The 221

Christmas:

Illustrations:

Christmas Light 530
Other Wise Man, The 530
Spirit of Christmas, The 530
Joys That Were Born into the World with Christ (Sermon) 527
Legend of the Christmas Rose (Children's Sermon) . . 534
Poetry 530
Some Messages Christmas Brings (Evening Sermon) . . 532
Texts and Themes 529

Commencement:

Garden of Life, The (Sermon) 261
Illustrations:

Class Motto 264
Commencement Mottoes 265
Defenses of Tomorrow 264
Education Is Concentration 264
Education of Women 264
Fool-Killer, The 265
Get a Good Ready 264
Missing Hand, A (Evening Sermon) 266
Pastoral Prayer 262
Poetry 265
Pressing Toward the Mark (Sermon) 262
Texts and Themes 263

Communion:

Children's Sermons:

Bell That Rings Under the Sea, The 58
Efficient Protector, An 159
God Is Near 58
Mission of Flowers, The 421
Moss and the Moisture, The 511
No Difference 243
Not Giving Up 243
Swan's Dinner Bell, The 159

Evening Sermons:

Believer's Banknote, The 57
Communion Continued 158
House Building 242

Communion (Cont'd): PAGE
Evening Sermons (*cont'd*):
Singing Heart, The . . . 510
With Both Hands Earnestly . . . 421
Illustrations:
Are Any Omitted? . . . 57
Broken Body, The . . . 242
Cleansing Away the Moss . . . 509
Communion Sunday . . . 157
Experience at the Lord's Table . . . 242
Forgiving Love . . . 510
French and Americans at Communion . . . 420
God Speaks in the Communion . . . 420
He Took the Cup . . . 56
Looking Toward Reunion . . . 157
Note of Triumph . . . 510
Preparation of Heart . . . 241
Re-enlistment, A . . . 158
Remembering the Living Christ . . . 420
Seeing Him Again . . . 242
Telling Him So . . . 157
Value of Communion . . . 420
We Are Equal Here . . . 509
Pastoral Prayer . . . 55, 156
Preparatory Service . . . 240
Sermons:
Awakening Memories of Christ . . . 417
Christ Expected at the Feast . . . 419
Duty and Obligation to Keep the Feast . . . 419
Invited Nearer . . . 156
Lord's Supper, The . . . 419
Love Made the Supper . . . 239
Mountain-Top Visions . . . 53
Stirring to Remembrance . . . 419
Watching at the Cross . . . 507
Texts and Themes . . . 241

Easter:
Children's Sermons:
Catching Sunbeams . . . 151
Easter Talk to Children . . . 150
Evening Sermons:
Empty Sepulchre, The . . . 149
Linen Clothes, The . . . 149
Illustrations:
Jesus' Funeral Sermons . . . 149
Man Is a Migrant . . . 148
There Is No Death . . . 149

Easter (Cont'd):

PAGE

Illustrations (*cont'd*):

THROUGH THE VALE 148
TUNNEL PASSED 149

Pastoral Prayer 147
Resurrection Love Lessons (Sermon) 145
Texts and Themes 147

End of the Year:

Build High (Children's Sermon) 545
Christian a Sojourner, The (Sermon) 541
God's Requirement of the Past (Evening Sermon) . . . 543
Watch Night Illustrations:

HE HOLDS THE KEY 544
"HOW OLD ART THOU?" 544
NEW YEAR WISDOM FROM OLD YEAR FAILURES . . . 544
VALUE OF TIME 545
WATCH NIGHT FOR THE OLD YEAR 544
WATCH NIGHT THOUGHT 545

Evening Sermons:

Acquaintance with God 16
Believer's Banknote, The 57
Bible and Christian Citizenship, The 288
Borrowed Religion 400
Christian Unselfishness 500
Communion Continued 158
Conqueror's Reward, The 329
Conviction of Sin 107
Co-operation in Church Work 410
Danger of Drift, The 459
Does Godliness Pay? 478
Empty Sepulchre, The 149
Expressive Religion 341
Flowers for Memorial Day 233
Franchise for Missions, The 211
Getting the Habit of Thanksgiving 489
God's Requirement of the Past 543
Good Hope, The 86
Good Seed to Sow 168
Guarantee of Success, The 47
Heavenly Olympic, The 77
Heirs of God 298
Helping God at His Job 368
House Building 242
How to Fish for Men 318
How to Get Rich 358
Investment of Life, The 220
King's Highway, The 117

Evening Sermons (Cont'd): PAGE

Linen Clothes, The 149
Lives That Lift 450
Living Seed, The 179
Lustrous Christians 37
Missing Hand, A 266
Modern Patchwork 275
New Man, A 26
Paul, the Debtor 520
Perfect Law, The 188
Perilous Enticements 36
Persistence in Well Doing 440
Race to Run, A 255
Seven-Story Building, A 349
Singing Heart, The 510
Some Messages Christmas Brings 532
Songs or Silence? 126
Spiritual Witchcraft 390
Three Resolutions 97
Truth Lovingly Told 468
Up to the Brim 46
Value of Enthusiasm, The 430
White Life, The 201
With Both Hands Earnestly 421
Work as a Means of Grace 380
Your Tools and Your Work 67

Good Friday:

First Word from the Cross, The (Sermon) 133
Christ Rejected 135
It Is Finished 136

Illustrations:

Christ Gave Himself 141
Cruel Scourging, The 141
Droop, Sacred Head 142
How Long Since Jesus Died 141
Took the Sting 141

Three-Hour Service 136

Fifth Word, The 140
First Word, The 138
Fourth Word, The 139
Second Word, The 139
Seventh Word, The 140
Sixth Word, The 140
Third Word, The 139

Holy Week:

Christ Rejected (Sermon) 135
It Is Finished (Sermon) 136

Holy Week (Cont'd):

PAGE

First Word from the Cross, The (Sermon) 133
Good Friday Service 136
Illustrations for Good Friday 141
Texts and Themes 136

Hymns, Selected (*See Each Sunday Outline*).

Independence Day:

Bible and Christian Citizenship, The (Evening Sermon) . . 288
Duties of an American Citizen (Sermon) 281
Illustrations:
CANNOT BUY 283
DERAILING SWITCHES 284
GOD OR GOLD 283
GREAT FLAG, A 283
"I WAS THERE" 284
UNSELFISH PATRIOTISM 284
Poetry 284
Texts and Themes 287
What the Liberty Bell Said (Children's Sermon) . . . 288

Invocation Prayers (*See Each Sunday Outline*).

Labor Day:

Day's Work and a Day's Wages, A (Sermon) 375
Down to Sleep; or Up to Work (Children's Sermon) . . 381
Illustrations:
AD INFINITUM 378
HOW TO LOOK AT WORK 378
LOVING WORK 378
TAKE HOLD AND LIFT 379
Poetry 379
Seed Thoughts 377
Texts and Themes 380
Work as a Means of Grace (Evening Sermon) 380

Lenten Theme:

Children's Sermons:
LESSONS FROM THE DANDELION 97
WHAT A LITTLE WORM DID 98
Evening Sermons:
THREE RESOLUTIONS 97
VOYAGE OF LIFE, THE 97
Flesh and the Spirit, The (Sermon) 93

Lenten Themes (Cont'd): PAGE

Illustrations:

BETTER DIE FIGHTING 96
CONFLICT OF THE SOUL 96
FOES OF THE SOUL 96

Pastoral Prayer 95
Seed Thoughts 95

Lincoln's Birthday:

Goose That Was only a Goose, A (Children's Sermon) . . 68
Greatness of Lincoln, The (Sermon) 63

Illustrations:

LINCOLN'S GREATNESS 65
LINCOLN'S HONESTY 65
LINCOLN'S WIT 66
PRESIDENT AND CABINET JOINED IN PRAYER 65
RAN AWAY VICTORIOUS 66
SIGNING THE PROCLAMATION 66
WHY LINCOLN WAS GREAT 65

Texts and Themes 66
Your Tools and Your Work (Evening Sermon) 67

Memorial Day:

Evening Sermons:

FLOWERS FOR MEMORIAL DAY 233
MEMORIAL OF LIBERTY, THE 233

Illustrations:

COMELY CUSTOM, A 229
FIVE HUNDRED MILES OF TEARS 230
UNFORGOTTEN DEAD, THE 230

Our Memorial Day (Sermon) 227
Poetry 230
Texts and Themes 229

Missionary Sunday:

Children's Sermons:

DISSATISFIED COW, THE 180
TOM THUMB 181

Come: Tarry: Go (Sermon) 175

Illustrations:

EDGE OF THE MAP, THE 179
I AM STINGY 179
IS CHRISTIANITY A FAILURE? 179
MESSAGE DELIVERED, THE 178
PAID IN FULL 179

Living Seed, The (Evening Sermon) 179
Seed Thoughts 178

Mother's Day: PAGE

Children's Sermons:
- Only Singing About Mother . . . 202
- What Mother Received . . . 202

Illustrations:
- His Mother's Son . . . 199
- Loved Me Over It . . . 198
- Mother Influence, The . . . 198
- Mother's Hand, A . . . 198

Our Debt to Motherhood (Sermon) . . . 196
Poetry . . . 200
Seed Thoughts . . . 198
Texts and Themes . . . 199
White Life, The (Evening Sermon) . . . 201

New Year Sunday:

Children's Sermons:
- About Good Intentions . . . 7
- God with Us . . . 8
- Keeping On . . . 8

Daily Rate for Every Day, A (Sermon) . . . 1

Illustrations:
- Broken Resolutions . . . 5
- Don't Forget the Compass . . . 6
- Janus-faced January . . . 5
- Next the Best, The . . . 5
- Nut-shell Sermon . . . 6

Poetry . . . 6
Seed Texts . . . 5
Seed Thoughts . . . 3

Themes for Development:
- Broken Purposes . . . 4
- New Year Exhortation . . . 4
- New Year's Resolve, A . . . 3
- Numbering Our Days . . . 4

Offertory Prayers (*See Each Sunday Outline*).

Palm Sunday:

Children's Sermons:
- Boys and Girls in the Procession . . . 127
- Spreading Your Garments Before Him . . . 128

Illustrations:
- Casting Our Garments . . . 125
- Garments and Flowers . . . 126
- Impulsive Ones, The . . . 126
- Lord in His Temple, The . . . 126
- Raleigh and the Queen . . . 125
- Welcoming Monarch's Approach . . . 125

Palm Sunday (Cont'd): PAGE
Illustrations (Cont'd):
Seed Thoughts 124
Songs or Silence? (Evening Sermon) 126
Triumphal Entry, The (Sermon) 123

Pastoral Prayer 44, 50
Commencement 262
Communion 55, 156
Easter 147
Lenten 95
Springtime 167

Poetry 432, 442
Children's Day 253
Christmas 530
Commencement 265
Good Friday 142
Independence Day 284
Labor Day 379
Memorial Day 230
Mother's Day 200
New Year Sunday 6
Palm Sunday 126
Springtime 168

Rally Day:
Co-operation in Church Work (Evening Sermon) . . . 410
Rally Roll Call, The (Children's Sermon) 411
Texts and Themes 409
Wonderful Old Testament Rally, A (Sermon) 407

Salutations (*See Each Sunday Outline*).

Scripture Readings (*See Each Sunday Outline*).

Sermons:
Anchor of the Soul, The 356
Awakening Memories of Christ 417
Bible in Miniature, The 295
Bright Pin, A 250
Called for a Purpose 427
Character of Washington, The 73
Christ Expected at the Feast 419
Christian a Sojourner, The 541
Christ's Ascension 207
Come: Tarry: Go 175
Constraint of Love, The 23
Daily Rate for Every Day, A 1

Sermons (Cont'd):

PAGE

Day's Work and a Day's Wages, A 375
Duties of an American Citizen 281
Duty and Obligation to Keep the Feast 419
Faith Measure, The 437
First Word from the Cross, The 133
Flesh and the Spirit, The 93
Followers of That Which Is Good 397
For Such a Time as This 348
Garden of Life, The 261
God's Beckoning Sky-Line 43
Greatness of Lincoln, The 63
Happiness of Hunger, The 476
Help of Hindrances, The 113
Inexcusable Idleness 217
In Him Is Yea 465
In the Garden of Nuts 457
Invited Nearer 156
Joys That Were Born into the World with Christ . . . 527
Left-Handed Men 447
Lessons from Springtime 165
Let's Go! After-Vacation Call 365
Lord's Supper, The 419
Love Made the Supper 239
Message of the Flowers, The 249
Modern Difficulties: Rocks on Either Side 316
Mountain-Top Visions 53
Our Debt to Motherhood 196
Our Memorial Day 227
Peril of Over-Caution, The 185
Perils of the Summer 305
Present Tense Christianity 517
Pressing Toward the Mark 262
Resurrection Love Lessons 145
Revival Sought and Obtained 13
Ruling Principle of a Good Life, The 497
Sabbath an Isle of Safety, The 326
Seeing Things Invisible 103
Serving God with What We Have 271
Soul Prosperity 33
Stirring to Remembrance 419
They Remembered Not: He Remembered. 485
Triumphal Entry, The 123
Turning Aside to See 337
Uplifted Face, The 388
Warning Against Shipwreck 83
Watching at the Cross 507
Wonderful Old Testament Rally, A 407

Springtime: PAGE

Children's Sermons:

FAITH IN JESUS 169
KINDO 170

Good Seed to Sow (Evening Sermon) 168

Illustrations:

BE SWEET 168
NEAR TO NATURE'S HEART 167
NEED OF SUNSHINE 167
OUT IN THE FIELDS WITH GOD 168
TIME FOR PLANTING 168

Lessons from Springtime (Sermon) 165
Pastoral Prayer 167

Sunday School Lessons (*International*):

January 3: The Son of God Become Man 8
10: Five Men Believe on Jesus 18
17: Jesus and Nicodemus 28
24: Jesus and the Samaritan Woman 38
31: Jesus Feeds Five Thousand Men 49
February 7: Jesus Heals and Saves a Blind Man 58
14: Jesus the Good Shepherd 68
21: Jesus Raises Lazarus from the Dead 79
28: Jesus Teaches Respect for Law 88
March 7: Jesus Washes His Disciples' Feet 98
14: Last Words of Jesus with His Disciples 108
21: Jesus Dies and Rises from the Dead 119
28: Review: The Gospel of John 128
April 4: Jesus Appears to His Disciples 151
11: The Story of the Creation 160
18: The Beginning of Sin 170
25: The Story of Cain and Abel 181
May 2: God's Covenant with Noah 189
9: Abraham and the Kings 202
16: Abraham and the Strangers 212
23: Isaac and His Wells 222
30: Jacob at Bethel 234
June 6: Jacob and Esau 244
13: Joseph's Fidelity 256
20: Judah's Plea 267
27: Review: What We Have Learned from the Book of Genesis 276
July 4: Israel Enslaved in Egypt 289
11: Childhood and Education of Moses 299
18: The Call to Moses 310
25: The Passover 319
August 1: The Deliverance at the Red Sea 330
8: The Giving of the Manna 342
15: Jethro's Wise Counsel 350

Sunday School Lessons (Cont'd):

PAGE

22: The Ten Commandments: Duties to God . . 360
29: The Ten Commandments: Duties to Man . . 370
September 5: The Tent of Meeting 382
12: Gifts for the Tabernacle 391
19: Obedience to Law 401
26: Review: Early Leaders of Israel 412
October 3: Israel Journeying Toward Canaan 422
10: The Reports of the Spies 432
17: Moses Honored in His Death 441
24: Joshua, Israel's New Leader 451
31: The Evils of Strong Drink 460
November 7: The Fall of Jericho 470
14: Caleb's Faithfulness Rewarded 480
21: Joshua Renewing the Covenant 492
28: Gideon and the Three Hundred 502
December 5: Ruth and Naomi 512
12: The Boy Samuel 522
19: Samuel, the Just Judge 535
26: Review: Moses to Samuel 546

Temperance (*Sunday School Lessons*). 181, 401

Thanksgiving:

Children's Thanksgiving (Children's Sermon) 491
Getting the Habit of Thanksgiving (Evening Sermon) . . 491
Illustrations:
EXPRESSING THANKS 489
GRUMBLING THANKSGIVING 488
THANKSGIVING ATMOSPHERE 488
THANKSGIVING HARP-STRINGS 488
WHICH BUCKET? 488
Texts and Themes 487
They Remembered Not: He Remembered (Sermon) . . 485

Vacation:

Children's Sermons:
ALWAYS LEARNING 369
ENGINE OR FREIGHT CAR 310
Evening Sermons:
HELPING GOD AT HIS JOB 368
SELF-COMMUNICATION 309
Illustrations:
COMMON SENSE IN HOT WEATHER 309
CONSECRATION AND ZEAL 367
FIRED OUT 308
IN THE HARVEST FIELD 368

Vacation (Cont'd): PAGE

Illustrations (Cont'd):

NOT MERELY "SPEEDING UP" 367
NOT TO EAT BUT HOE 368
Ministers and Vacations 307
Seed Thoughts 367
Sermons:
LET'S GO! AFTER-VACATION CALL 365
PERILS OF THE SUMMER 305

Washington's Birthday:

Character of Washington, The (Sermon) 73
Children's Sermons:
LONGEST CANDLE, THE 78
SIN OF IGNORANCE, THE 78
Heavenly Olympic, The (Evening Sermon) 77
Illustrations:
WASHINGTON AS HE LOOKED 75
WASHINGTON'S ATHLETIC SKILL 76
WASHINGTON'S BIRTHDAY 75
WASHINGTON'S BIRTHDAY STORY 77
WASHINGTON'S NAMESAKE 76
WASHINGTON'S SOUND IDEAS 75
WASHINGTON WITH THE CHILDREN 76

Watch Night Service (*See End of the Year*).

CONTENTS ACCORDING TO SUNDAYS

January 3 (New Year):

PAGE

Daily Rate for Every Day, A ((Sermon) 1
Seed Thoughts 3
Themes for Development 3
Seed Texts 5
Illustrations on the Theme 5
Poetry 6
About Good Intentions (Children's Sermon) 7
Keeping On (Children's Sermon) 7
God with Us (Children's Sermon) 7
Sunday School Lesson, The 7

January 10:

Revival Sought and Obtained (Sermon) 13
Seed Thoughts 15
Illustrations on the Theme 15
Acquaintance with God (Evening Sermon) 16
What Time Is It? (Evening Sermon) 16
Giving the Heart (Evening Sermon) 17
Lost Children (Children's Sermon) 17
Gentle Call, A (Children's Sermon) 17
Sunday School Lesson, The 18

January 17:

Constraint of Love, The (Sermon) 23
Seed Thoughts 25
Illustrations on the Theme 25
New Man, A (Evening Sermon) 26
Advantages of Seeking the Lord (Evening Sermon) . . . 26
Watch Your Steps (Children's Sermon) 27
Cross Squirrel, The (Children's Sermon) 27
Sunday School Lesson, The 28

January 24:

Soul Prosperity (Sermon) 33
Seed Thoughts 35
Illustrations on the Theme 35
Perilous Enticements (Evening Sermon) 36
Lustrous Christians (Evening Sermon) 37
Camel's Stomach, The (Children's Sermon) 37
How the Sea Birds Get Drink (Children's Sermon) 38
Sunday School Lesson, The 38

January 31:

God's Beckoning Sky-Line (Sermon) 43
Pastoral Prayer 44

PAGE

Seed Thoughts 45
Illustrations on the Theme 45
Up to the Brim (Evening Sermon) 46
Guarantee of Success, The (Evening Sermon) 47
Anger Tree, The (Children's Sermon) 47
How Do You Write Your Name? (Children's Sermon) . . . 48
Sunday School Lesson, The 49

February 7 (Holy Communion):

Mountain-Top Visions (Sermon) 53
Pastoral Prayer 55
Illustrations on the Theme 56
Believer's Banknote, The (Evening Sermon) 57
God Is Near (Children's Sermon) 58
Bell That Rings Under the Sea, The (Children's Sermon) . . 58
Sunday School Lesson, The 58

February 14 (Lincoln):

Greatness of Lincoln, The (Sermon) 63
Illustrations on the Theme 65
Texts and Themes 66
Your Tools and Your Work (Evening Sermon) 67
Goose That Was Only a Goose, A (Children's Sermon) . . 68
Sunday School Lesson, The 68

February 21 (Washington):

Character of Washington, The (Sermon) 73
Illustrations on the Theme 75
Heavenly Olympic, The (Evening Sermon) 77
Longest Candle, The (Children's Sermon) 78
Sin of Ignorance, The (Children's Sermon) 78
Sunday School Lesson, The 79

February 28:

Warning Against Shipwreck (Sermon) 83
Seed Thoughts 85
Illustrations on the Theme 85
Good Hope, The (Evening Sermon) 86
Upholstered Worm, The (Children's Sermon) 87
Self-Winder, A (Children's Sermon) 88
Sunday School Lesson, The 88

March 7 (Lenten Theme):

Flesh and the Spirit, The (Sermon) 93
Pastoral Prayer 95
Seed Thoughts 95
Illustrations on the Theme 96
Three Resolutions (Evening Sermon) 97
Voyage of Life, The (Evening Sermon) 97
Lessons from the Dandelion (Children's Sermon) 97
What a Little Worm Did (Children's Sermon) 98
Sunday School Lesson, The 98

March 14:

PAGE

Seeing Things Invisible (Sermon) 103
Seed Thoughts 105
Illustrations on the Theme 106
Conviction of Sin (Evening Sermon) 107
Why the Crows Say "Caw" (Children's Sermon) 107
Sunday School Lesson, The 108

March 21:

Help of Hindrances, The (Sermon) 113
Seed Thoughts 115
Illustrations on the Theme 116
King's Highway, The (Evening Sermon) 117
Pony Engine, The (Children's Sermon) 118
Sunday School Lesson, The 119

March 28 (Palm Sunday):

Triumphal Entry, The (Sermon) 123
Seed Thoughts 124
Illustrations on the Theme 125
Songs or Silence? (Evening Sermon) 126
Popular Attractions (Evening Sermon) 127
Boys and Girls in the Procession (Children's Sermon) . . . 127
Spreading Your Garments Before Him (Children's Sermon) . 128
Sunday School Lesson, The 128

Holy Week, with Good Friday:

First Word from the Cross, The (Sermon) 133
Christ Rejected (Sermon) 135
It Is Finished (Sermon) 136
Texts and Themes 136
Three-Hour Devotion for Good Friday 136
Illustrations for Good Friday 141

April 4 (Easter):

Resurrection Love Lessons (Sermon) 145
Pastoral Prayer 147
Texts and Themes 147
Illustrations on the Theme 148
Linen Clothes, The (Evening Sermon) 149
Empty Sepulchre, The (Evening Sermon) 149
Easter Talk to Children (Children's Sermon) 150
Catching Sunbeams (Children's Sermon) 151
Sunday School Lesson, The 151

April 11 (Holy Communion):

Invited Nearer (Sermon) 155
Pastoral Prayer 156
Illustrations on the Theme 157
Communion Continued (Evening Sermon) 158
Swan's Dinner Bell, The (Children's Sermon) 159
Efficient Protector, An (Children's Sermon) 159
Sunday School Lesson, The 160

April 18 (Springtime): PAGE

Lessons from Springtime (Sermon) 165
Pastoral Prayer 167
Illustrations on the Theme 167
Good Seed to Sow (Evening Sermon) 168
Faith in Jesus (Children's Sermon) 169
Kindo (Children's Sermon) 170
Sunday School Lesson, The 170

April 25 (Missionary Sunday):

Come: Tarry: Go (Sermon) 175
Seed Thoughts 178
Illustrations on the Theme 178
Living Seed, The (Evening Sermon) 179
Dissatisfied Cow, The (Children's Sermon) 180
Tom Thumb (Children's Sermon) 181
Sunday School Lesson, The 181

May 2:

Peril of Over-Caution, The (Sermon) 185
Seed Thoughts 187
Illustrations on the Theme 187
Perfect Law, The (Evening Sermon) 188
Influence (Children's Sermon) 189
Sunday School Lesson, The 189

May 9 (Mother's Day):

Our Debt to Motherhood (Sermon) 196
Seed Thoughts 198
Illustrations on the Theme 198
Texts and Themes 199
Poetry 200
White Life, The (Evening Sermon) 201
Only Singing About Mother (Children's Sermon) 202
What Mother Received (Children's Sermon) 202
Sunday School Lesson, The 202

May 16 (Ascension):

Christ's Ascension (Sermon) 207
Seed Thoughts 209
Illustrations on the Theme 209
Texts and Themes 210
Franchise for Missions, The (Evening Sermon) 211
Ascended Christ Intercedes, The (Children's Sermon) . . . 211
Sunday School Lesson, The 212

May 23:

Inexcusable Idleness (Sermon) 217
Seed Thoughts 219
Illustrations on the Theme 219
Investment of Life, The (Evening Sermon) 220
Wrong Button, The (Children's Sermon) 221
Lesson of the Lily, The (Children's Sermon) 221
Sunday School Lesson, The 222

May 30 (Memorial Day):

PAGE

Our Memorial Day (Sermon) 227
Texts and Themes 229
Illustrations on the Theme 229
Poetry 230
Flowers for Memorial Day (Evening Sermon) 233
Memorial of Liberty, The (Evening Sermon) 233
Sunday School Lesson, The 234

June 6 (Holy Communion):

Love Made the Supper (Sermon) 239
Preparatory Service 240
Texts and Themes 241
Illustrations on the Theme 241
House Building (Evening Sermon) 242
No Difference (Children's Sermon) 243
Not Giving Up (Children's Sermon) 243
Sunday School Lesson, The 244

June 13 (Children's Day):

Message of the Flowers, The (Sermon) 249
Bright Pin, A (Sermon) 250
Texts and Themes 251
Illustrations on the Theme 252
Poetry 253
Race to Run, A (Evening Sermon) 255
Sunday School Lesson, The 256

June 20 (Commencement):

Garden of Life, The (Sermon) 261
Pressing Toward the Mark (Sermon) 262
Pastoral Prayer 262
Texts and Themes 263
Illustrations on the Theme 264
Poetry 265
Missing Hand, A (Evening Sermon) 266
Sunday School Lesson, The 267

June 27:

Serving God with What We Have (Sermon) 271
Seed Thoughts 273
Illustrations on the Theme 274
Modern Patchwork (Evening Sermon) 275
Boats (Children's Sermon) 275
Six Minds (Children's Sermon) 276
Sunday School Lesson, The 276

July 4 (Independence Day):

Duties of an American Citizen (Sermon) 281
Illustrations on the Theme 283
Poetry 284
Texts and Themes 287
Bible and Christian Citizenship, The (Evening Sermon) . . 288
What the Liberty Bell Said (Children's Sermon) 288
Sunday School Lesson, The 289

July 11:

PAGE

Bible in Miniature, The (Sermon) 295
Seed Thoughts 297
Illustrations on the Theme 297
Heirs of God (Evening Sermon) 298
Eyes of Your Heart, The (Children's Sermon) 299
Sunday School Lesson, The 299

July 18:

Perils of the Summer (Sermon) 305
Ministers and Vacations 307
Illustrations on the Theme 308
Self-Communication (Evening Sermon) 309
Engine or Freight Car? (Children's Sermon) 310
Sunday School Lesson, The 310

July 25:

Modern Difficulties: Rocks on Either Side (Sermon) . . . 316
Seed Thoughts 317
Illustrations on the Theme 317
How to Fish for Men (Evening Sermon) 318
Things to Watch (Children's Sermon) 319
Sunday School Lesson, The 319

August 1:

Sabbath an Isle of Safety, The (Sermon) 326
Seed Thoughts 328
Illustrations on the Theme 328
Conqueror's Reward, The (Evening Sermon) 329
Bible Bells: What They Say (Children's Sermon) 329
Sunday School Lesson, The 330

August 8:

Turning Aside to See (Sermon) 337
Seed Thoughts 339
Illustrations on the Theme 340
Expressive Religion (Evening Sermon) 341
Wonderful Baby, A (Children's Sermon) 341
Sunday School Lesson, The 342

August 15:

For Such a Time as This (Sermon) 348
Seed Thoughts 349
Seven-Story Building, A (Evening Sermon) 349
Queen Wilhelmina and Her Dollies (Children's Sermon) . . 350
Sunday School Lesson, The 350

August 22:

Anchor of the Soul, The (Sermon) 356
Seed Thoughts 357
Illustrations on the Theme 357
How to Get Rich (Evening Sermon) 358
How Animals Sleep (Children's Sermon) 359
Sunday School Lesson, The 360

August 29:

PAGE

Let's Go! After-Vacation Call (Sermon) 365
Seed Thoughts 367
Illustrations on the Theme 367
Helping God at His Job (Evening Sermon) 368
Always Learning (Children's Sermon) 369
Sunday School Lesson, The 370

September 5 (Labor Day):

Day's Work and a Day's Wages, A (Sermon) 375
Seed Thoughts 377
Illustrations on the Theme 378
Poetry 379
Texts and Themes 380
Work as a Means of Grace (Evening Sermon) 380
Down to Sleep; or Up to Work (Children's Sermon) . . . 381
Sunday School Lesson, The 382

September 12:

Uplifted Face, The (Sermon) 388
Spiritual Witchcraft (Evening Sermon) 390
Childhood Adrift (Children's Sermon) 390
Sunday School Lesson, The 391

September 19:

Followers of That Which Is Good (Sermon) 397
Seed Thoughts 399
Illustrations on the Theme 399
Borrowed Religion (Evening Sermon) 400
Making Things Go Smoothly (Children's Sermon) 401
Sunday School Lesson, The 401

September 26 (Rally Day):

Wonderful Old Testament Rally, A (Sermon) 407
Texts and Themes 409
Co-operation in Church Work (Evening Sermon) 410
Rally Roll Call, The (Children's Sermon) 411
Sunday School Lesson, The 412

October 3 (Holy Communion):

Awakening Memories of Christ (Sermon) 417
Christ Expected at the Feast (Sermon) 419
Duty and Obligation to Keep the Feast (Sermon) 419
Stirring to Remembrance (Sermon) 419
Lord's Supper, The (Sermon) 419
Illustrations on the Theme 420
With Both Hands Earnestly (Evening Sermon) 421
Mission of Flowers, The (Children's Sermon) 421
Sunday School Lesson, The 422

October 10:

Called for a Purpose (Sermon) 427
Seed Thoughts 429
Illustrations on the Theme 429

PAGE

Value of Enthusiasm, The (Evening Sermon) 430
Setting the Clock Wrong (Children's Sermon) 431
Sunday School Lesson, The 432

October 17:

Faith Measure, The (Sermon) 437
Seed Thoughts 439
Illustrations on the Theme 439
Persistence in Well Doing (Evening Sermon) 440
Nature Voicing God's Love (Children's Sermon) 441
Sunday School Lesson, The 441

October 24:

Left-Handed Men (Sermon) 447
Seed Thoughts 449
Illustrations on the Theme 449
Lives That Lift (Evening Sermon) 450
Beautiful Things (Children's Sermon) 451
Sunday School Lesson, The 451

October 31:

In the Garden of Nuts (Sermon) 457
Danger of Drift, The (Evening Sermon) 459
Sermon the Sunflower Preaches, The (Children's Sermon) . 460
Sunday School Lesson, The 460

November 7:

In Him Is Yea (Sermon) 465
Seed Thoughts 467
Illustrations on the Theme 467
Truth Lovingly Told, The (Evening Sermon) 468
Lesson from the Mignonette (Children's Sermon) 469
Sunday School Lesson, The 470

November 14:

Happiness of Hunger, The (Sermon) 476
Seed Thoughts 477
Illustrations on the Theme 477
Does Godliness Pay? (Evening Sermon) 478
Buying Your Opportunity (Children's Sermon) 479
Sunday School Lesson, The 480

November 21 (Thanksgiving Sunday):

They Remembered Not: He Remembered (Sermon) 485
Texts and Themes 487
Illustrations on the Theme 488
Getting the Habit of Thanksgiving (Evening Sermon) . . . 489
Children's Thanksgiving (Children's Sermon) 491
Sunday School Lesson, The 492

November 28:

Ruling Principle of a Good Life, The (Sermon) 497
Seed Thoughts 499
Illustrations on the Theme 500

PAGE

Christian Unselfishness (Evening Sermon) 500
Cutting Ditches (Children's Sermon) 501
Sunday School Lesson, The 502

December 5 (Holy Communion):

Watching at the Cross (Sermon) 507
Illustrations on the Theme 509
Singing Heart, The (Evening Sermon) 510
Moss and the Moisture, The (Children's Sermon) 511
Sunday School Lesson, The 512

December 12:

Present Tense Christianity (Sermon) 517
Seed Thoughts 519
Illustrations on the Theme 520
Paul, the Debtor (Evening Sermon) 520
Changeable People (Children's Sermon) 521
Sunday School Lesson, The 522

December 19 (Christmas Sunday):

Joys That Were Born into the World with Christ (Sermon) . 527
Texts and Themes 529
Poetry 530
Some Messages Christmas Brings (Evening Sermon) . . . 532
Legend of the Christmas Rose (Children's Sermon) 534
Sunday School Lesson, The 535

December 26 (End of the Year):

Christian a Sojourner, The (Sermon) 541
God's Requirement of the Past (Evening Sermon) 543
Watch Night Illustrations 544
Build High (Children's Sermon) 545
Sunday School Lesson, The 546

DORAN'S MINISTER'S MANUAL

NEW YEAR SUNDAY: JANUARY THIRD

NEW YEAR THEME: *A Daily Rate for Every Day.*

SUGGESTED SCRIPTURE READING: Kings 25:1-30, or Psalm 46:1-11.

SELECTED HYMNS: "Wait my soul upon the Lord."—W. F. Lloyd. "Days and moments quickly flying." "Day by day the manna fell."—Josiah Conder. "Father, I know that all my life."—Anna L. Waring.

SALUTATION: (Many ministers use a Scripture salutation at the opening of the public service. The following is appropriate at the beginning of the new year or closing of the old.)

"And Samuel took a stone and set it between Mizpah and Shen and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us." (1 Sam. 7:12.) "I will instruct thee and teach thee in the way which thou shalt go, and I will guide thee with mine eye." (Ps. 32:8.)

INVOCATION PRAYER: Almighty God, our heavenly Father, we bow before thee as the children of grace and love. Thy mercy has brought us through the year gone by. We thank thee for the assurance that fills our souls that the New Year will bring new mercies and new opportunities for service. Forgive the sins of the past. Purify our souls, and make our eyes keen and watchful, in order that we may discern thy purpose at every turning of the way. Help us to hallow all our circumstances whether they appear friendly or adverse, and may we subdue them all to thy holy will. We pray that during the coming year we may obtain new visions of the glory of Christ. May his gospel of grace become more exceedingly precious as we gaze into its unsearchable wealth. Let in the light as our eyes are able to bear it. Tell us some of the many things which are now withholden because we are not able to hear them. And wilt thou graciously grant us new possibilities of service. May we light lamps on many a dark road. May we give help to many a tired pilgrim who is burdened by the greatness of the way. May we give cups of refreshment to those who are thirsty and faint. Lead us on to the highest and best things; we ask in the name of Christ our Lord. Amen.

THE SERMON

TITLE: *A Daily Rate for Every Day.*

TEXT: "A daily rate for every day." 2 Kings 25:30.

ASSOCIATED VERSE: "As thy days so shall thy strength be."—Deut. 33:25.

THE SERMON OUTLINE

INTRODUCTORY: There is a beautiful and meaningful expression which occurs in the account of the kindness shown by the King of Babylon to Jehoiachin. Though a captive, he "spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon; and changed his prison garments; and he did eat bread continually before him all the days of his life. And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life."

I. "A daily rate for every day." This thought is directly applicable to God's ways of dealing with us. For one thing it rebukes in us the folly of trying to live on yesterday's grace. It is as wise to talk of gaining physical strength to support today on the food we received yesterday, or last week, as to talk of building up and strengthening the soul on the blessings and grace received in the past. If the soul would be active, alive and strong, its divine food, like the manna from heaven given the children of Israel, must be fresh from the sky each day. This spiritual food given and received must be "a daily rate for every day." Toplady has well said in speaking of living today's life on yesterday's grace: "The act of breathing which I performed yesterday will not keep me alive today; I must continue to breathe afresh every moment, or animal life ceases. In like manner yesterday's grace and spiritual strength must be renewed, and the Holy Spirit must continue to breathe on my soul from moment to moment in order to my enjoying the consolations, and to my working the works of God."

II. This thought of "a daily rate for every day" also reveals to us the privilege of living one day at a time. Like the old pendulum in the fable, despair comes to many a heart when life is viewed in the aggregate. But this is not the way to view life. It does not come to us all in one piece. We do not get it even in years or months, but in days—day by day, one day at a time. We have only one day's duties or trials or cares in a day, and grace is promised "a daily rate for every day"; why then should we not live the life of trust, of simple, humble dependence on God, without thought of worry?

III. This thought of "a daily rate for every day" also rebukes in us the sin of borrowing trouble. Why borrow trouble for any tomorrow when tomorrow is sure to have its measure of grace? With too many Christians it is just fret, fret, fret all the time; not over actual but anticipated troubles —worrying over imaginary evils. As Tupper says: "It is evils that never happened that have mostly made men miserable." But why should we worry when we have such a promise as this—"A daily rate for every day"? That means Monday's grace for Monday, Tuesday's grace for Tuesday and so on.

IV. Once more, this thought of "a daily rate for every day" is suited to stimulate and encourage us in all Christian effort. Some may be only beginning the Christian life. Is this not a blessed assurance with which to start out? What more could you ask? You are to have grace and strength "a daily rate for every day." But this is not alone an encouragement for beginners. Fellow pilgrims, climbing the rough and rugged steeps of life, weak or strong, young or old, in sunshine or in shade, whatever your circumstances or need, take heart, take hope, take courage! "The Lord God omnipotent reigneth!" Whatever your burdens, whatever your duties, what-

ever your sufferings or your labors, this promise is yours, and yours for all time—"A daily rate for every day"—"As thy days so shall thy strength be."

Illustrative Material

SEED THOUGHTS

What a picture of boundless variety is called up by "thy days"!—J. R.

Strength proportioned to the day: 1. To whom is this promise made? 2. What is the meaning of the promise? 3. Where is our security? Answer: The power of God; the faithfulness of God; our experience of the past. "Hitherto hath the Lord helped us." 4. If we receive the promise what effect should it have on our lives? To dismiss all anxieties and fears.—J. S.

1. Man's emergency. A rough road. 2. God's provision. Shoes for the journey. Armor for conflict. The Arctic whaler is built for her voyage, not as a pleasure yacht for a summer's day.—W. H.

1. The wealth of the provision. "As thy days"—that is all thy days. 2. The specificalness of the promise. Each one of "thy days." 3. The adaptableness of the promise. For every sort of day. Day of dull routine, day of weariness, day of disappointment, day of sorrow, day of difficult duty, day of death. 4. The Maker of the promise. God.—H. R.

Strong shoes for rough roads: We may have some rugged pieces of road before we get to the end of the year. If not, what need would there be for iron shoes? If the way is to be flower-strewn, velvet slippers would do.—J. R. M.

FURTHER THEMES FOR DEVELOPMENT

A NEW YEAR'S RESOLVE

TEXT: "Ye have not passed this way heretofore." Josh. 3:4.

I. We must go on. There is no going back. Whatever the path before us we must tread it. Keep going. Time is an old policeman: he says, "Keep moving on."

II. As we go let us look out for sign-posts. The bypaths are plainly marked, "Misery," "Ruin," "Death." The right path is clearly shown: "Happiness," "Peace," "Heaven." Keep going. Keep to the right path.

III. Let us proceed slowly. Make haste slowly. It is better not to slip than to get up after a fall. There are green lights of caution; red lights of danger; the White Light of safety—the Word of God. Through the year keep the lamp of the Word high as a light to the feet.

IV. Let us not go alone. Let us look out for friends on the road. Let us look out for those needing help on the way. We can have Christ with us every day and all the way.

V. Take the staff of God's promise in your hand. He promises help and comfort. Isa. 42:16.

VI. Look forward with hope to the end of the way. It is a holy way, a happy way. It may be an untried way now. Keep going. Keep in the right path. Fall not out to the right hand nor the left. Go straight on. The road to Heaven? "Take the first turn to the right and then keep straight

ahead." The end of such going is Heaven itself. In the new year make a year's journey toward heaven.

NUMBERING OUR DAYS

TEXT: "So teach us to number our days, that we may apply our hearts unto wisdom." Ps. 90: 12.

I. The duty suggested. 1. To number their fewness. 2. To number their fleetness. 3. To number their uncertainty.

II. The prayer inspired. 1. By the flight of the seasons. 2. By the prevalence of mortality around us. 3. By the lessons of the Bible. 4. By the influence of the Spirit.

III. The end to be attained. 1. That we may apply our hearts vigorously. 2. That we may apply our hearts immediately.

A NEW YEAR EXHORTATION

TEXT: "Redeeming the time." Ephe. 5 16.

I. How time is lost. 1. By idleness. 2. By excessive amusement. 3. By unprofitable talk. 4. By exclusive attachment to worldly pursuits. 5. By positive wickedness. Redeem the time.

II. How time is to be redeemed. 1. By guarding against its loss. 2. By acting according to rule or method. 3. By specially attending to the parts of our time that are most precious. 4. By being habitually engaged in doing good.

III. Why is time to be redeemed? 1. Because it is short and uncertain. 2. Because the work to be done is important. 3. Because the days are evil.

BROKEN PURPOSES

TEXT: "My days are past, my purposes are broken off, even the thoughts of my heart." Job 17: 11.

"I am an accumulation of broken ends," said Queen Catherine of Russia, as she contemplated projects she must leave unaccomplished. Job said, "My purposes are broken off." That is the way life seems to most of us, and we usually realize it all the more keenly as we are closing up the old year and entering upon the new, as we celebrate a year, a birthday, or pass some mile-stone of life.

I. Men form purposes. Mind is active and made to think. Men speculate and resolve. "That I may win," is the desire of everyone. Pleasure and wealth, honor and worldly position eagerly sought.

II. These purposes not always fulfilled. Broken off, as threads of the web cut from the loom, Isa. 33. 1. Impossible to realize. 2. Providence intervenes; man proposes, God disposes. Greeks represented the Fates as spinning the threads of human life. 3. Procrastination prevents performance. 4. Satan hinders. 1. Thess. 2: 18.

III. This is a sad experience. "My purposes." Good resolutions formed never carried out; plans adopted and forsaken. Principles never come to maturity, and life wasted in attempting, and nothing done! Every day man weaves a thread, and each must wear what he weaves.

Speculate less and work more. "Whatsoever thy hand findeth to do," etc. "This one thing I do."—J. W.

SEED TEXTS TO GROW SERMONS

Great Beginnings: Gen. 1:1.

Make Bold Beginnings: 1 Tim. 1:18, 19; 4:12.

Today—A Voice for the Opening Year: "Wherefore the Holy Ghost saith, Today, if ye will hear his voice." Heb. 3:7.

The New Year: "Here we have no continuing city, but we seek one to come." Heb. 13:14.

The Desire of Life: "He that desireth life." Ps. 34:12.

A New Year a New Opportunity: "Ye have not passed this way heretofore." Joshua 3:4.

The Source of New Year Happiness: "Whoso trusteth in the Lord, happy is he." Prov. 16:20.

Heart-Weariness in the Journey of Life: "And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee." 1 Kings 19:7.

Spared for Another Year: "Lord, let it alone this year also." Luke 13:8.

Eternity in the Soul: "Jesus Christ the same yesterday, today and forever. Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace." Heb. 13:8, 9.

The Year's Purpose: "He brought thee out—to bring thee in." Deut. 4:37, 38.

CHOICE NEW YEAR ILLUSTRATIONS

BROKEN RESOLUTIONS

At our house, when the water-pitcher gets broken, we don't give up drinking water; we get a new water-pitcher and pitch right in again. That is the thing to do with broken resolutions. They do not represent luxuries, they represent necessities. Go to the shop and get fresh ones.—Russel Sewall.

JANUS-FACED JANUARY

The Romans had a god known as Janus. He was a powerful divinity and ranked among the first. Like many a one since, this god had two faces. The past and the future were alike before him. His emblem was the key. The gates opened and closed at his command. Janus became our January. He sits at the gate and opens the year. Mythology was never a science and yet it made science possible. It was the shadow of better things to come. At this season we all become retrospective and prophetic. But most of us have more reliable memories than imaginations. We can see further into the past than into the future. The old year was new once. It was but yesterday, or so it seems, that Janus saw it through his front eyes.—J. L. S.

THE NEXT THE BEST

When Thorwaldsen was asked "Which is your greatest statue?" he replied, "The next one." "If I cease to become better," Cromwell is said to have written in his Bible, "I shall cease to be good." Even the best may be bettered. Indeed, it must be bettered if it is not to grow worse. We are

meant to advance always upon our past. All that we gain each year is meant to be not a level on which we will stop, but a place from which we will ascend. This means that we must plan and purpose to go on to better things—that good resolutions are necessary to moral and spiritual advancement. For this reason, if for no other, good resolutions are a duty.—H.

NUT-SHELL NEW YEAR SERMON

"Rise, let us be going!" Rise out of discouragement and failure and vain regret! Go on to courageous action, to quiet perseverance, to hopeful onlooking, to happy victory, to real achievement!—J. Y. Ewart, D.D.

DON'T FORGET THE COMPASS

A ship was wrecked. As the sailors were making their escape in small boats, suddenly two of them sprang overboard, swam back and entered the ship. They soon reappeared with something in their hands and swam at great risk back to their boats. They had forgotten to take their compass. As you set sail, Christian, into the great, unknown sea of the New Year, forget not to take with you God's compass, which contains sure and explicit directions, for it is his compass alone that will guide you to the safest harbors and the strongest fortified ports.

QUOTABLE POETRY

THE NEW YEAR

A flower unknown: a book unread:
A tree with fruit unharvested:
A path untrod: a house whose rooms
Lack yet the heart's divine perfumes:
A landscape whose wide border lies
In silent shade neath silent skies:
A wondrous fountain yet unsealed:
A casket with its gifts concealed:
This is the year that for you waits
Beyond to-morrow's mystic gates.

—*Horatio Nelson Powers.*

NEW YEAR RESOLVES

"I will make it a year of faith and prayer,
A year of high endeavor;
I will crowd it with deeds both brave and fair,
I will act the hero ever.
I will travel God's path at God's own rate;
I will welcome both gain and loss;
Nor will I rebel when heaven's gate
Looks tragically like a cross."

THE LITTLE NEW YEAR

"Oh, I am the little New Year, oh, oh!
Here I come tripping over the snow,
Shaking my bells with a merry din;
So open your doors and let me in!"

HAPPY NEW YEAR

I do not know, I cannot see,
What God's kind hand prepares for me,
Nor can my glance pierce through the haze
Which covers all my future ways;
But yet I know that o'er it all
Rules he who notes the sparrow's fall.

Farewell, Old Year, with goodness crowned,
A divine hand hath set my bound.
Welcome the New Year, which shall bring
Fresh blessings from my God and King.
The Old we leave without a tear,
The New we hail without a fear.

—*Anonymous.*

STORIES TO TELL, OR NEW YEAR SERMONS TO CHILDREN

Many pastors give a brief preliminary sermon to children in connection with the morning church service. Such a sermon, two or three minutes' long, conveying or applying a single truth, is not difficult to give and cannot but prove resultful in the lives of the junior congregation and is often greatly appreciated by the older folks as well. If not used as a sermon the same would be interesting as a story to tell in younger departments of the Sunday School, to a single class, or to a Junior Young People's Society. The New Year time presents the thought of good intentions or new resolutions. We suggest such a story as this:

TITLE: *About Good Intentions (1).*

TEXT: "Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6:2.

Little Dot was drawing a picture with pen and ink on a paper. It turned out to be a cat without a tail. "Where is the tail?" asked the mother. She looked puzzled for a moment, and then replied: "Why, it is in the ink bottle yet."

Many of our good intentions are like that. They are in the ink bottle yet. They are only in the mind. They are not yet definitely carried out.

This may be true in regard to the greatest thing in life. We each one intend to become a Christian. But, let us not forget that now is the accepted

time. Now is the day of salvation. Now is the time to carry out our good intentions. This moment is the time to begin.

Young people, we sincerely hope that you have already accepted Christ as your Saviour and Lord. But if anyone has been putting it off, only intending to do so, then this little story, or sermon, is intended as an earnest appeal to you to carry out your good intentions now. This is a good time, the very best time, this New Year Sunday.

TITLE: *Keeping On (2).*

Workmen in bronze factories, as they labor upon the panels of massive doors, clean the surfaces, trim the edges, fill in the cavities, touch and retouch the outlines, shape and smooth and polish one part after another, and then go back and do the same thing over again. A visitor once said to one of the men, "I shouldn't think you would know when you are through with this work." "We are never through," was the workman's reply, "so long as they will let us keep at it. We stop when they take the panels away. That's all the finishing there is to it." One of the hardest lessons to learn is that we must go over our character year after year, cleaning, trimming, shaping, smoothing, polishing, touching and retouching. Young people, don't be discouraged by the fact that you must keep on trying to be good and do good. The work is good for us, and we are far happier working at it than we would be in giving up and not working. Besides, what a joy it will be when our Saviour comes to take us and our characters to himself to find that we are "complete in him."

TITLE: *God With Us (3).*

There is a story of a boy who left his home and went to the city alone for the first time. He set out with forebodings, but everything turned out better than his fears. The conductor was kind. A stranger sat beside him and described the places they passed. A driver who knew exactly where he wanted to go was at the city station. When it was all over, he learned that his father had been with him all the day, in another car, planning things for his comfort, and sending helpful persons to him. Is not that the way God has been with us all the year?

THE SUNDAY SCHOOL LESSON

TITLE: January 3: *The Son of God Becomes Man.*

John 1:1-18.

GOLDEN TEXT: "And the Word became flesh and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." John 1:14.

TEACHING THE LESSON

I. *Christ's humiliation.* Took the whole nature of man. 1. That he might suffer. 2. That he might obey the law in the nature that had broken the law. 3. That he might die. He could not have died without a body. Could not die while in his Father's bosom. 4. That he might sympathize

with men. (Heb. 2:17.) II. *Christ's condescension.* "He tabernacled," as in a tent. Lived for a time as man might live. 1. Reference to tabernacle of old. This was a meeting place between God and his people. Such is Christ. 2. Intimates his condition. Tent an inferior dwelling place, as compared with house or palace. "Not where to lay his head." Dependent on others. III. *Christ's glory.* Amid all his humiliation his glory burst forth—manifested itself: "We beheld," etc. Could not entirely veil his higher nature. 1. Here Divine wisdom. 2. Divine love. IV. *Christ's fulness.* "Full of grace and truth." 1. Grace. Easy to approach. Merciful. Loving. Gracious. 2. Full of truth. Himself the truth. Therefore a firm foundation for our faith. All he does is true. His pardon true. His promises true.

ILLUSTRATIONS

THE WORD MADE FLESH

"The Word was made flesh and dwelt among us." John 1:14. It is a law of our republic that no man may be elevated to the presidency unless he be born within our national boundaries. No matter what his blood and breeding, his diplomatic skill and mastery of men, to become the supreme leader and commander of our people he must begin life with us. So the Son of God had to be born even as we, had to live among us, had to beautify the commonest circumstances of life by his own touch, had to redeem life first by living it.—Robert Freeman, D.D.

HE DWELT AMONG US

The most wonderful event in all the world's history was the Son of God becoming man. This happened when he was born as a babe in Bethlehem. He came into the world that he might get nearer to the people, and tell them of God's love. A story is told of a Moravian missionary who went to the West Indies to preach to the slaves. But they were toiling all day in the fields, and he could not get near to them. So he had himself sold as a slave and went among other slaves, toiling with them in the fields, that he might tell them the story of God's love. This illustrates in a way what Christ did.—J. R. Miller, D.D.

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday, January 3

Monday, January 4

Tuesday, January 5

Wednesday, January 6

Thursday, January 7

Friday, January 8

Saturday, January 9

SUNDAY, JANUARY TENTH

THEME: *Revival Sought and Obtained.*

SUGGESTED SCRIPTURE READING: Acts 2: 1-47.

SELECTED HYMNS: "Come, Holy Spirit, heavenly Dove."—Rev. Isaac Watts. "Revive thy work, O Lord."—Albert Midlane. "Lord, I hear of showers of blessing."—Elizabeth Codner. "He that goeth forth with weeping."—Thomas Hastings.

SALUTATION: "God is a spirit and they that worship him must worship him in spirit and in truth." . . . "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer."

INVOCATION PRAYER: Almighty God, our heavenly Father, we thank thee for the gracious call which has summoned us to worship. We bless thee if it has broken up our indifference and aroused our hunger for the things that abide. We humbly pray thee to reveal unto us the unsearchable riches of Christ. Refine our discernments in order that we may behold them; and deepen our hearts in order that we may long to possess them. Unveil to us our poverty so that we may seek thy wealth. Lead us through meekness and penitence to the reception of spiritual power. May our loins be girt about with truth. May we drink at the waters of promise and find refreshment in immediate duty. We pray that thou wilt bind us together in the bonds of holy sympathy. Help us to gather up the needs of others in our common intercession. Forgive our sins. Cleanse our hearts. Exalt our aims. Strengthen our faith. And may our morning worship make us all stronger for the duties of the week that lies ahead. We ask in the name of Christ, our Redeemer and Lord. Amen.

THE SERMON

TITLE: *Revival Sought and Obtained.*

TEXT: "If my people shall humble themselves, and pray, then will I hear from heaven," etc. 2 Chron. 7: 14-16.

THE SERMON OUTLINE

I. Let us ask for it. If we wish the blessing it is as little as we can do to ask for it. "Ask and ye shall receive." Before we can have an ingathering of souls in our churches the people must be aroused to an earnest spirit of prayer and supplication. Doubtless we might experience another pentecostal blessing in answer to another pentecostal season of earnest prayer. Prayer is God's appointed means for obtaining. Prayer is the channel through which our blessings come. Oftentimes our churches are like some

inland city in the winter on the banks of a frozen stream. We are dwellers in that city, hungering and starving for food. Scores of richly laden vessels are lying in the stream a few miles below anxiously waiting to reach our wharves. But why the delay? It is because the channel is closed by the ice. So it is in regard to God's blessings for his church. He is not only willing but waiting to bestow them upon us. Why then do they not come? The reason is plain. Our prayers are the channel, the appointed channel, through which every good must come; but the channel is not open. Oh, how often do our churches fail to keep the channel clear! How often are we in want and miss the blessing because the stream is frozen and God does not come through the ice!

II. Let us expect it. This means faith. Faith is the hand that takes the blessing. One reason we do not receive more is because we do not expect more. Think what poor feeble faith we have! How often we are like those Christians praying for Peter. Recall the scene. The disciples were gathered together praying for Peter's release from prison. While they were praying he knocked at the door. But they would not believe it was Peter. He continued knocking. When they opened the door and saw that it was indeed he, they were astonished! Think of it! The Church praying—God answering—and the people "astonished"! But how often is it so still! Think of our poor weak faith. Often it is that Christ, consistently with his own character, really cannot do many mighty works in our churches because of our unbelief. Instead, we ought to ask great things from his hand. He says, "According to your faith be it unto you." It is as if one very rich were to hand us a blank check with his name signed and say: "Now, fill it out yourself, write in the amount you would draw, and according to your faith be it unto you." We might hesitate to make too large a draft upon an earthly friend but there is no need to draw lightly upon God,

"For his grace and power are such,
None can ever ask too much."

God is far more willing to bless us than we think he is. If we really wish an ingathering of souls in our churches, let us ask for it and expect it and get our people to expecting it. God will honor our prayers and our faith.

III. Let us work for it. Living faith is a practical faith and goes to work. "Faith without works is dead." But a living faith is a working faith. It believes there is a human side as well as a Divine side in God's plan for the accomplishment of his will. Faith never prays, "Lord, put grain into my barn." Faith plows and sows and prays: "Lord, bless effort." So when we have a part given us to do that is useless prayer which does not try to answer itself as far as possible. True faith is practical, and practical faith unites prayer and effort. Do you want to see Christians grow in grace, and the gospel of Christ prevail as never before? Then pray. Then expect the blessing. . . . Do not contradict your faith by not expecting the blessing. God never said: Ask to see whether I will give. He does say, "Ask and ye shall receive." If we use the means and do our duty it is sure as God is God and his word is truth that we shall never be disappointed. "If thou canst believe all things are possible to him that believeth."

OFFERTORY PRAYER: O thou who givest every good and perfect gift, help us to realize the blessed obligation of giving. Help us to estimate aright our partnership with thee, and share the burden of the world's need. Help us to bring our whole tithe into the storehouse, and test thy promise of abundant supply. Amen.

Illustrative Material

SEED THOUGHTS

Why is faith so essential? It is because of its receptive power. A purse will not make a man rich, and yet without some place for his money how could a man acquire wealth?

If a man is thirsty a rope and a bucket are not in themselves of much use to him, but if there is a well near at hand the very thing that is wanted is a bucket and a rope, by means of which the water can be lifted. Faith is the bucket by means of which a man may draw water out of the wells of salvation.—C. S.

The electric cable is the connecting wire between two continents. Faith is just that; it is the connecting line between our souls and God along which the living message flashes.

The measure of faith is the measure of the gift. 1. God gives all he gives to faith. That is a law in the spiritual realm. 2. The measure of faith is the measure of his gift. 3. The chief ways to multiply faith are (1) To live much on the promises. (2) To love and cherish in the heart the inward voices of the Holy Spirit. (3) To act out whatever grace God has already given.—J. V.

CHOICE ILLUSTRATIONS ON THE THEME

WHEN IT IS GOD'S WORK

"Can you do it?" a Korean was asked with reference to some church work. "We ask such questions as 'can you do it?' about men's work, but not about God's work," was the quiet reply. To believe God strongly, to place the matter for which we pray entirely in his hands and trust him with it, brings a sense of comfort and security and rest that nothing else on earth can give. And God does not fail such faith as that. Sooner or later he honors it.

HUDSON TAYLOR'S MOTTO

I remember so well Hudson Taylor coming to my church the first time I ever saw him. He stepped on the platform and opened his Bible to give an address, and said, "Friends, I will give you the motto of my life," and he turned to Mark 11:22, "Have faith in God." The margin says, "have the faith of God," but Hudson Taylor said it meant, "Reckon on God's faith in you. All my life has been so fickle sometimes I could trust, and sometimes I could not trust, then I reckoned that God would be faithful." If a person really trusts in God, ought he not to trust God to do everything that is needed? Or ought he sometimes to do things for himself. An absurd little

story has been told that throws light on this question? Two little girls were on their way to school one morning, having been detained in starting, so that they were very much afraid that they were going to be late. "Let us kneel right down and ask God not to let us be late." The other said, "No, I think I will run just as hard as I can, and pray to God while I am running to help me to get there on time." It is not difficult to decide which of the two had the right idea about prayer and trust in God. Did the one who ran as she prayed trust God any less than the other?

FAITH AND WORKS

Trust in God does not mean that we have nothing to do, or that we must not use common sense. There is a story of a man that said, "I trust in God," while he turned his horse loose. Of course when he came for his horse the next morning it was gone. His faith was not accompanied by works. His companion said, "I also trust in God," but he tied his horse, and in the morning there it stood. We must trust and do the best we can, and God will honor our faith.—Rev. R. P. Anderson.

FOR THE EVENING SERVICE

TITLE: *Acquaintance with God.*

TEXT: "Acquaint now thyself with him, and be at peace; thereby good shall come unto thee." Job 22:21.

THE SERMON OUTLINE

I. The nature of acquaintance with God.

"Acquaintance" implies not mere personal knowledge, but that intimacy and familiarity which subsists between one friend and another. Ps. 55:15; 101:4.

II. The means of acquaintance with God. Enlightenment by the Spirit. Faith in the sacrifice of Christ. Believing prayer. Constant supplications to God through Christ will produce real and precious intimacy with him. The constant cherishing of the Spirit's influences. The study of God in his Word, in his house, etc. By frequent intercourse with Christians.

III. The season for commencing acquaintance with God. "Now." The present time is the best. The present time is claimed by God himself. "To-day, if ye will hear his voice," etc. It is the only time of which you are certain.

IV. The happy results of acquaintance with God.

(1) Peace. God is the God of peace, and all his people enjoy it.

(2) Good. Temporal good. Providential goodness. Spiritual good. The gifts and graces of the Spirit. Divine support in every trial, etc. Heavenly good. Eternal good.

WHAT TIME IS IT?

TEXT: "It is time to seek the Lord." Hos. 10:12.

I. It is time to seek the Lord. A call to the sinner.

II. It is high time to awake out of sleep. Rom. 13:11.

III. It is time for thee, Lord, to work. Ps. 119:126. A prayer to the Lord.

Time was is past, thou canst not recall;
Time is thou hast: employ the portion small;
Time future is not, and may never be;
Time present is the only time for thee.
—*Rev. Charles Edwards.*

GIVING THE HEART

TEXT: "My son, give me thine heart." Prov. 23:26.

I. What is implied in the giving of the heart to God? (1) That it is given sincerely. (2) That it is given entirely. (3) That it is given freely. (4) That it is given forever.

II. Why the heart should be given to God. (1) He is worthy of it. (2) He has a title to it. (3) He demands it. (4) He will bless it.

STORIES TO TELL, OR SERMONS TO CHILDREN

TITLE: *Lost Children (1).*

TEXT: "Until he find it." Luke 15:4.

A large number of children are lost in New York every year. The largest number ever sheltered at police headquarters in one year was in 1892, the year of the Columbian celebration, when over 5,000 children were lost. More children are lost in summer than in winter. During the time of the Italian feast of St. Rocco, celebrated in June, many children of Italian parents are lost. The star day of all the year is said to be the first opening of the public schools after the summer vacation. Many little ones go to school for the first time, and are too small to find their way home. They wander aimlessly about, sometimes covering most surprising distances and finally tired out and discouraged, they begin to cry. Here some officer takes a hand, and the child is brought to the central office.

So, indeed, it is with God's children. They wander about aimlessly for a few years, some many years. Sin-burdened and discouraged, they sink down by the wayside with bitter weeping. Here they find a hand that has been secretly following them stretched out to help. They never realized before that help in time of need was so near at hand. Many travel the way of life and reach almost the end before they discover that God is so near.

Let us all, young friends, accept God as our guide. Let no one put off the day. Put your hands in his now. Lost children! Are these not awfully sad words? Saved! Saved! We all may be saved today.

TITLE: *A Gentle Call (2).*

Sometimes the Christian life begins very simply, especially with the young. Among those who have been under good influences in the home, the

church, the Bible-school and have been free from grosser forms of evil, it is unreasonable to expect any violent "experience" or marked change in manner of living. Failing to recognize this fact, many parents continue to strive with the Lord in prayer for the conversion of their children long after that change has really taken place: while the children and young people themselves, on account of the same mistaken impression, continue long in strong efforts and deep unsatisfied longings to become Christians after God has indeed accepted them and they are actually living devotedly in his service.

It is well for us all to recognize how simply and quietly the Christian life sometimes begins.

A thoughtful girl of sixteen years, living in the country at a distance from church which made attendance irregular, read, on a Sunday, the memoir of a Christian woman. On closing the volume, she said to herself, "That was a beautiful life." After a little thought, she added, "And I should like to live such a life." A few minutes later, she kneeled down and said, "Lord, I will try from this time." The decision was made. She went on steadily, and is still a useful and influential Christian woman, honored and beloved, and widely known for her beautiful and devout character.

THE SUNDAY SCHOOL LESSON

TITLE: January 10: *Five Men Believe on Jesus.*
John 1: 19-51.

GOLDEN TEXT: "Behold the Lamb of God, that taketh away the sin of the world!" John 1: 29.

TEACHING THE LESSON

"Behold the Lamb," etc. I. *The true messenger.* Sees Jesus for himself. True herald of Jesus is like John. 1. On the lookout for his Lord. 2. Rejoices to preach him. 3. Calls on men to see him. 4. Loses himself in Jesus. II. *The true message.* "Behold the Lamb," etc. John's word brief but emphatic. Declared Jesus to be 1. Sent of God. 2. Divinely appointed sacrifice for sin—"Lamb of God." 3. Remover of guilt—"Taketh away the sin of the world." 4. The object of faith—"Behold." III. *The reception of the message.* Conduct of John's disciples shows duty. 1. To believe the message. 2. To follow Jesus. 3. To abide with Jesus (vs. 39). 4. To tell others (vss. 40, 41).

Further analysis: I. *The tenderness of the message.* "Lamb," symbol of sweetness, innocence, harmlessness, patience. II. *The preparation of the message.* Jewish expectations. III. *The significance of the message.* 1. Divine appointment of the Lamb. 2. Atoning character. 3. Redemption through. IV. *The definiteness of the message.* "Sin" taken away. V. *The peculiarity of the message.* What an antithesis to other kings! They have reddened the earth with blood. Christ comes to deliver and bless. VI. *The breadth of the message.* "The world," not those Jews merely.

ILLUSTRATIONS

WIN TO CHRIST

"Will you go into the prayer-meeting with me?" said a gentleman to a stranger. "Yes, I think I will," was the answer. From that time the stranger began to go to church, and came to see Christ as his Saviour. "Do you know," he afterwards said to the gentleman, "that I have been seven years in this city? In three days the grocer and milkman found me out. But you were the first who ever said, 'Come to the house of the Lord.'" We who know of Christ and his saving grace ought to be using our influence every day.

GOD SO LOVED

"I have nothing to give you to make you happy," said Popebah, as I was leaving for vacation, "but I send my best love to your mother, because she did not keep you at home." Have you thanked God because he did not keep his Son "at home"? So writes Isabel Crawford in "Kiowa."

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday, January 10

Monday, January 11

Tuesday, January 12

Wednesday, January 13

Thursday, January 14

Friday, January 15

Saturday, January 16

SUNDAY, JANUARY SEVENTEENTH

THEME: *The Constraint of Love.*

SUGGESTED SCRIPTURE READING: 1 Peter 1: 1-21.

SELECTED HYMNS: "Alas! and did my Saviour bleed."—Rev. Isaac Watts. "I've found a Friend."—James G. Small. "O Love that wilt not let me go."—George Matheson. "O Holy Saviour, Friend Unseen."—Charlotte Elliot.

SALUTATION: "How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them to drink of the river of thy pleasures. For with thee is the fountain of life; in thy light we see light."

INVOCATION PRAYER: Almighty God, our heavenly Father, we bless thee that thou hast brought us to thy house this holy Sabbath morning. We pray that we may now be prepared for deeper and more intimate communion with thee. Grant unto us that reverence of spirit by which we may find our way into the secret place. Forbid that our worship be marred by any frivolity or indifference. Help us to break the bonds of custom, and to recover a fresh apprehension of thy holy and gracious presence. May the means of grace be alive with holy power. May we find that all the appointed ordinances are channels of eternal life. Forgive our sins. Break their power. Cleanse away their stain. Strengthen our hearts against them. Exalt our aims. As we are one in common need, may we be one in the reception of thy blessing today. May we bear one another's burdens on the wings of mutual intercession. May our sympathy lessen the common sorrow. May our gratitude deepen the common joy. May each one find his spiritual want more than satisfied in the fulness of Christ. Let those of us who are lame in will receive the power of new endeavor. May those who are becoming deaf in conscience regain the power of hearing. May the cold in heart be rekindled into the fervor of deep devotion. May all we do be brought into such fellowship with thee that everything shall become new. "Our Father," etc.

THE SERMON

meh 5-17-36

TITLE: *The Constraint of Love.*

TEXT: "The love of Christ constraineth us."—2 Cor. 5: 14.

THE SERMON OUTLINE

INTRODUCTORY: An incident is related of a man who, before the war, traveling in the South, became much interested in a young colored girl,

purchased her from her master and gave her her liberty. After the agreement had been made with her owner the man found difficulty in getting the girl to realize that she was actually free. At last it did dawn upon her what it all meant, but instead of exulting in her new-found liberty, she exclaimed: "Oh, he redeemed me; I will follow him; I can never thank him enough; I will serve him all my life!" She did accompany him to his Northern home, and as people marked her loving attention to every wish of her new-found friend it seemed her ever-sufficient reply, "He redeemed me!" "He redeemed me!"

So have we as Christians One who ransomed us. He is our Redeemer, our Saviour, our Friend. He died that we might live. Is it strange, then, that realizing all this we should often say, "The love of Christ constraineth us"? Here is the true spirit of consecration, which lifts our lives above the compulsion of "must" to the region of a glad and willing-hearted service.

I. First, the love of Christ is the constraining motive under which we enter the Christian life.

This is what Christ referred to when he said: "I, if I be lifted up, will draw all men unto me." No one can stand before the cross, realizing that the Sufferer is dying for him and not be moved. "We love him because he first loved us." That hymn we so often sing pictures exactly what passes through the soul of the sinner in the sight of the cross. Standing with eyes upon the Divine Sufferer he exclaims:

"Alas! and did my Saviour bleed
And did my Sovereign die;
Did he devote that sacred head
For such a worm as I?

"Was it for crimes that I have done
He groaned upon the tree!
Amazing pity! Grace unknown!
And love beyond degree!"

But in sight of such love as that a new impulse takes possession of him, and he exclaims:

"But depths of grief can ne'er repay
The debt of love I owe;
Here, Lord, I give myself to Thee,
'Tis all that I can do."

This is the spiritual analysis of thousands of conversions. The love of Christ is the constraining motive under which we enter the Christian life.

II. This love, too, is the enticing motive under which we are led to an open confession and acknowledgment of Christ.

This impulse may find illustration by the case of a soldier at the battle of Williamsburg. He had the artery of his arm severed by a fragment of a shell and was fast bleeding to death. His life could be saved in a moment if someone would but bind up the artery. He saw a surgeon riding at a distance. Lifting his hand he called to him for help. The doctor dismounted and gave the needed relief. As he started to go the man exclaimed: "Doc-

tor, what is your name?" "Oh! no matter about that," was the reply. "But, doctor, I want to tell my wife and my children who it was that saved me!" Just so, when Christ comes to us binding up our broken hearts, healing our wounded spirits, and saving our dying souls, is it any wonder that there comes a longing desire to tell others what he has done for us and a desire to openly confess him everywhere? "The love of Christ constraineth us." It should never be a hard, but a very glad thing openly to acknowledge and confess our Saviour.

III. Again, love is the impelling motive back of all self-denial, self-sacrifice and labor for Christ.

The true Christian does not give up sinful indulgences because he must, but because he desires to do so. The love of Christ constraining, he desires to deny himself for Christ's sake. Self-sacrifice for Christ becomes pleasure and work for him the highest delight.

OFFERTORY PRAYER: Out of thy fulness have we all received and grace for grace—one measure of blessing upon another. Receive the offerings we bring thee with gratitude for all thy benefits. Use them for the extension of thy kingdom in the world, and bless us as we bring them. We ask in the name of Christ. Amen.

Illustrative Material

SEED THOUGHTS

1. The Christian's ruling motive: the love of Christ. Reasonable, soul-satisfying. Soul-ennobling. 2. The restraining power of the love of Christ—"That we should no more live to ourselves." 3. The constraining power of the love of Christ.—J. R.

The love of Christ is the effectual source of Christian obedience.—G. T. N.

Where lies the power of Christ upon men? What sort of life will this constraining love of Christ produce? A life in which self is deposed and Christ is King. A life of Christian enthusiasm. A life in which all its enthusiasm is ruled by sobriety and sanity.

Under constraint. Here is a man who beyond all others enjoyed the greatest spiritual liberty, yet glorying that he is under constraint. All great lives have been under the constraint of some over-mastering principle. A man who is everything by turns and nothing long is a nobody.—C. S.

CHOICE ILLUSTRATIONS ON THE THEME

CONSTRAINT AND POWER

A Buddhist monk in Ceylon who was acquainted with both Christianity and Buddhism was once asked what he thought was the great difference between the two. This was his reply: "There is much that is good in each of them, but the greatest difference is that you Christians know what is right and have power to do it while Buddhists know what is right but have no such power." The love of Jesus Christ constrains, and Christ himself gives power.

CHRIST'S WONDERFUL LOVE

A repulsive-looking old woman who, after a life of unbelief, had been converted, became the subject of persecution at the hands of her godless neighbors. In every way they sought to anger or otherwise disturb the spirit of patience and lovingkindness that possessed her. Finally an old persecutor, having exhausted all her resources in the attempt, venomously exclaimed, "I think you are the ugliest old woman that I ever saw." To which the old woman, her face beaming with a light that made her beautiful, replied in tears, "Wasn't it wonderful that Christ could have loved an ugly old woman like me?"

FROM THE CURATIVE STANDPOINT

A celebrated physician who always entered the sick-room with a smile upon his lips was asked how he could be living among so many terrible diseases and yet not be overwhelmed by them. He replied: "I always look upon disease from a curative standpoint." The heart of Christ would have broken long before he reached the cross had he not looked upon sin-diseased humanity from a curative standpoint. If we would have his joy in us and success in our work for him let us take the same view. Let the love of Christ and the love for souls constrain us.

STRAIGHT TO CHRIST

Dr. Alexander Whyte says in the *British Weekly:* "When the —— (a certain journal) cast up to Spurgeon that there was never anything new in his sermons because he was always saying the same thing over and over again, the great preacher replied that the charge was quite true. For wherever he took his text in the whole Bible, it was his principle and it was his practice, he said, to make across country as fast as possible to Jesus Christ."

FOR THE EVENING SERVICE

TITLE: *A New Man.*

TEXT: "If any man be in Christ, he is a new creature." 2 Cor. 5: 17.

THE SERMON OUTLINE

I. His judgments are new. His judgment of himself, of God, of the purpose of life, or happiness is formed by truth.

II. His purposes are new. His great purpose is subservient to this one grand master-purpose of his new being.

III. His desires are new. "Whom have I in heaven but thee," etc.

IV. His conversation is new. "He spake of things above."

V. His actions are new. He walks in Christ.

ADVANTAGES OF SEEKING THE LORD

TEXT: "They that seek the Lord shall not want any good thing." Ps. 34: 10.

This Psalm has been called "The Good Man's Triumph." Recognizing that God knows best what is really "good" for us, here is the assurance that those who "seek the Lord,"

I. Shall not want any good thing connected with their salvation and acceptance with God.

They have the assurance of pardon, adoption, and help from the Holy Spirit.

II. Shall not want any good thing necessary for their enjoyment, protection or care.

They will be provided with needed blessings—defended—delivered—guarded—kept.

III. Shall not want any good thing to comfort them in darkness and trouble. Will be given God's presence—Word—love—sympathy—help.

IV. They shall not want any good thing to support in death or secure safe arrival in heaven. (See Psalm 23.)

There is the greatest possible present and eternal advantage in seeking and serving the Lord.

STORIES TO TELL, OR SERMONS TO CHILDREN

TITLE: *Watch Your Steps (1).*

TEXT: "If thy children take heed to their way." 1 Kings 2:4.

An interesting speaker related recently, in an effective address, that at the subway stations in New York a man was placed, whose business it was to repeat "Watch your step," as passengers were coming to and passing from trains, for a misstep might mean a serious accident if not certain death. This man receives a good salary for the performance of this simple but important duty.

Many an accident might be prevented by watching one's step. It is a true saying that it is "the first step that costs." Why? Because many persons have been started on the road to ruin by carelessness in taking the first step. After the first step downward is taken it is much easier to take the second, third, and so on. The cost of the first step is difficult to estimate, because so many individual interests are involved.

Is not that a good lesson for us all? How important it is that we watch our steps, especially when we are tempted to go to a wrong place or do a wrong thing. Don't make a misstep. Don't take a hasty, thoughtless step. Don't take a wrong step. Watch your steps.

TITLE: *The Cross Squirrel (2).*

Once there was a squirrel that did not like his home, and he used to scold and find fault with everything. His papa squirrel had long, gray whiskers, and so was wise—besides which he could shake his whiskers quickly.

"My dear, as you do not like your home, there are three sensible things you could do:

"Leave it, or change it, or suit yourself to it. Any one of these would help you in your trouble."

"Oh, I do not want to do any of those; I would rather sit on a branch of a tree and scold."

"Well," said the papa squirrel, "if you must do that, whenever you want to scold, just go out on a branch and scold away at someone you do not know."

The little squirrel blushed so much that he became a red squirrel, and you will notice to this day red squirrels do just that thing.

Gray squirrels are bigger and stronger and more valuable than red squirrels. Look out, young friends, that you do not turn to red squirrels. Would it not be an awful thing if all boys and girls were to turn into red squirrels when they get cross! Look out! Keep sweet.

THE SUNDAY SCHOOL LESSON

TITLE: January 17: *Jesus and Nicodemus.*
John 3: 1-17; 7: 5-52; 19: 38-42.

GOLDEN TEXT: "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." John 3: 16.

TEACHING THE LESSON

The new birth. I. *Its nature.* The production of a new man in Christ Jesus is by birth. II. *Its sphere.* "From above." Natural birth ushers in a conscious life only on an earthly plane; but spiritual birth ushers in conscious life on a heavenly plane. Its starting point is from above. It maintains its spiritual elevation along its whole course. III. *Its method.* By breathing of the Spirit. Life in its physical form has defied every attempt to solve the mystery of its origin. So with the life spiritual. IV. *Its essentialness.* Essential to seeing and entering the kingdom.

The new birth. I. *Its nature.* 1. What it is not. Not baptism. Not reformation of life. Not profession of religion. 2. What it is. A supernatural change. As a man cannot create, so he cannot recreate himself. Cannot quicken himself, any more than the buried dead. An internal change. A visible change. We see the effects of the wind. So the new birth is evident. II. *Its necessity.* 1. From the character of Christ who declares it. 2. Heaven would not be heaven to an unconverted. Its employments, etc., would be oppressive. III. *Its signs.* 1. Overcomes sin. 2. Brings forth fruit.

ILLUSTRATIONS

RIGHT ABOUT FACE

A young soldier, who had led a careless life, but had become afterwards a Christian, describes very well the change that had been wrought in him when he said, "Jesus Christ said to me, Right about face! And I heard and obeyed him from my heart." That is exactly what we call "conversion." It is a turning about of the face—from the world to God. But with the face it is a turning also of the heart.—C. A. Salmond.

WITHOUT STRUGGLE

Spurgeon once set the way of salvation very simply before a young woman. She was a long time in grasping the truth, but when she did, and joy filled her heart, she exclaimed, "I never thought that people could find peace in this way! I always believed that one must almost go through hell to get to heaven."—United Methodist.

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday, January 17

Monday, January 18

Tuesday, January 19

Wednesday, January 20

Thursday, January 21

Friday, January 22

Saturday, January 23

SUNDAY, JANUARY TWENTY-FOURTH

THEME: *Soul Prosperity.*

SUGGESTED SCRIPTURE READING: 2 John 1-13.

SELECTED HYMNS: "My soul, be on thy guard."—George Heath. "I Need Thee Every Hour."—Annie S. Hawks. "Awake my soul, stretch every nerve."—Philip Doddridge. "In the hour of trial."—James Montgomery. "Jesus, Saviour, pilot me."—Edward Hopper.

SALUTATION: "The Lord is nigh unto all that call upon him, that call upon him in truth. He will fulfill the desire of them that fear him; he also will hear their cry and will save them."

INVOCATION PRAYER: O God, whom heaven and the heaven of heavens cannot contain, but who dwellest with those who are of a humble and contrite heart, look in mercy upon us as we are gathered here in thy house this morning. Grant us thy Holy Spirit, we entreat thee, to guide us in our worship, and to indite our petitions that they may be agreeable to thy will and bring us answers in peace. But we come to thee, O God, sensible of our sins. O thou Fountain of all goodness, who knowest even the thoughts and imaginations of our hearts, we confess that we have sinned and done evil in thy sight. If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared. Show us thy mercy, O Lord, and grant us thy salvation. Enter not into judgment with thy servants, for in thy sight shall no living man be justified. But with thee there is mercy, and plenteous redemption. Remember not the sins of our youth, nor our transgressions: according to thy mercy remember thou us, for thy goodness' sake, O Lord. Cause us to hear thy lovingkindness, and to know the way wherein we should walk. Teach us to do thy will; for thou art our God. O Lord, hear! O Lord, forgive! O Lord, hearken and do! Help us, O God of our salvation, for the glory of thy name; and deliver and purge away our sins, for thy name's sake: through Jesus Christ our Lord. "Our Father," etc.

THE SERMON

TITLE: *Soul Prosperity.*

TEXT: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 1:2.

THE SERMON OUTLINE

INTRODUCTORY: The character of the apostle John was especially kindly and loving. His gospel is full of love, telling about our Father's house, our Father's love, Christ our Friend, and the Holy Ghost our com-

forter. His first epistle is a general one reiterating over and over again the word "God is love." His second epistle is a delightfully kind and consoling message to an "elect lady and her children." His third epistle is an address to his dear Christian friend, "the well-beloved Gaius." This friend we imagine must have been in bad health, or in temporal adversity of some kind. John shows the good opinion of his friend that his soul prospered. His good wish for him is that his body might prosper and be in health as did his soul. Indeed, three kinds of prosperity are here indicated: prosperity in the general sense of the term—material; prosperity in health—physical; prosperity in soul—spiritual. There is such a thing as soul prosperity, then. It is the greatest blessing this side of heaven. Soul prosperity is soul health. Even a soul may lose its health and become sick. Often soul disease, like disease of the body, steals in unawares. A young girl became very sick, but the physician remarked that the disease had been working in her system for some time—probably for over two years. Unless we are very watchful soul unhealth may steal upon us in the same unexpected way. There are parallels between physical health and soul health that may prove helpful for us to keep acquainted with.

I. Some of the symptoms of ill health.

1. Low temperature. A lack of warmth and vitality, with pulse slow and weak is always an unfavorable condition. So lukewarmness is always a bad sign. It is a bad sign for health. It is a bad sign in business. A man who displays it has little prospect of prosperity. It is a worse sign in religion, for a man who displays it can have no soul prosperity at all.

2. Failing appetite. This is well known in the region of physical health. It ought to be as well known in the region of soul health. Lack of appetite for the study of God's Word, for the hearing of it preached, for Christian fellowship in the house of prayer, for conversation upon holy things—these all indicate a failing of soul health.

3. Difficulty in breathing. It is just the same in soul health. "Prayer is the Christian's vital breath," and when prayer becomes an irksome duty the soul is very seriously diseased.

4. General lethargy. One may continue to drag himself through the forms of service, but when it becomes heavy and lifeless and constrained, it is a sure sign of lack of soul health. A lack of heart enlistment, unreadiness for holy service, is a serious sign of ill health of soul.

II. Some means of recovery and good health.

1. Seek good food. Some people become dyspeptic by imagining that certain foods do not agree with them, and drop them one after another until all the substantials are given up, and they are trying to live on broth and nicnacs. No wonder they thus become weak and sickly. Let those sick with soul disease seek spiritual food—Bible promises, gospel preaching, helpful instruction. It will go a long way toward their recovery and health.

2. Breathe freely. Take good large draughts of the pure air of prayer. Return to your native air—the atmosphere of Calvary. The early stages of consumption can often be cured by taking large breaths, frequently inflating the lungs to their full capacity. Breathing fully and freely and frequently the atmosphere of prayer would cure most souls afflicted with ill health.

3. But let none forget that another needed means to recovery is exercise. Shut up a horse in a stable without exercise and he will die. An English doctor told his rich invalid patient: "Go to work; live on sixpence a day

and earn it." So in spiritual things; there is nothing like exercise to keep people warm and well. The wise physician of souls might well prescribe for many sick Christians the exercise cure. Like the Alpine traveller striving to rescue his freezing friend, we find that saving others is saving ourselves. Warmth came to the rescuer in the act of carrying the other to a place of safety. Warmth and health and blessedness come to every Christian in the act of putting forth effort for others.

If you are sick try good food, free breathing, and much exercise as a means of recovery and continued soul prosperity.

OFFERTORY PRAYER: Help us to remember that now as of old the Son of Man looks upon a sorrowing and dying world with pity unutterable, and that he asks us to give the Bread of Life. Receive the offerings we bring and use them for the salvation of men. Amen.

Illustrative Material

SEED THOUGHTS

It is a law of life that health is essential to perfect enjoyment. Perfect soul health is the best safeguard against the force of temptation.—J. G. G.

"Dwarfs are much more common in the spiritual than in the physical sphere."

Signs and features of soul health: One is a deepening sense of unworthiness in the sight of God. Another is a clearer apprehension of the suitableness and sufficiency of Christ as Saviour. Another is great teachableness. Another, delight in hearing the Gospel. Another is a lessening of bondage to the world. Another is a growing acquiescence in God's will.—J. C.

Every minister is or ought to be a physician of souls. He should know how to feel the soul's pulse and to read its spiritual symptoms.—J. V.

The sickness of soul to which you are subject. Inwardly you are getting weaker and weaker. You do not know it. You scarcely feel it. You think all is right—that you will be better to-morrow: that's consumption! Or you have no religious feelings at all. You are neither happy nor unhappy. Your vital power is passing away; but you do not know, nor do you care: that is paralysis—creeping paralysis! Or, on the contrary, you are very excited. You talk much about religion, often very foolishly and wildly. Your words are extravagant; you cannot restrain yourself; it is all high-flown: that's fever! There is no pain now: there is no pain: that's mortification: that's death! There is a remedy. There is a way to keep well.

CHOICE ILLUSTRATIONS ON THE THEME

SOUL HEALTH

You know how your sewing machine acts when there is too much tension. The thread breaks and gives you much trouble.

Therefore learn to live with less tension of thought.

Learn to relax and let go. Learn to speak in a low and kind tone of voice.

Let the truth come to you.

A great many people who are seeking health seek it as if it were something that could be bought. The kingdom of health is within you.

A great many people fail to get health because, although they seek health, they are ignorant of all the ways that lead to health.

HEALTH A TRUST FROM GOD

Health is a trust from God. A man who abuses a trust is greatly to be blamed. Can it ever be right for a man or a woman, even in God's service, constantly to violate the laws of nature, as in over-eating, or by not taking enough time for sleep and in other ways? "Present your bodies a living sacrifice, holy, acceptable to God," said Paul. But a sacrifice in Old Testament times had always to be "without spot or blemish." Of course when God cripples a man for purposes of discipline, as he did Jacob by the ford Jabbok, in order to change his name to Israel and to transform him from being "a supplanter" to "a prince with God," that disciplined man should present his body, as God leaves it to him, whole-heartedly and with all the energy that remains. But nature's laws are as much God's laws as spiritual laws, and by neglect of them the Christian may shorten the period of service in which God could use him. God does not want us to "burn the candle at both ends."

FOR THE EVENING SERVICE

TITLE: *Perilous Enticements.*

TEXT: "My son, if sinners entice thee, consent thou not." Proverbs 1:10.

THE SERMON OUTLINE

I. The greater number of those who have been landed at length in degradation and ruin have been enticed by sinners into the way of it.

II. The danger of being enticed by sinners is not confined to any one period of life. Youth may be the most dangerous, but not the only dangerous period; as accidents on railways often occur at the most unlikely places.

III. The enticing is often unexpected. 1. As to time. 2. As to place. 3. As to persons. Tempter goes to church even.

IV. It is of the enticing of sinners that the text speaks; not of open calls. Fishes are enticed. Wild animals are enticed. Birds are enticed. And you will be enticed; that is to say, you will have something offered you that looks good that only covers something that is really bad.

V. How to meet these enticings. "Consent thou not." 1. Say "No" at once. 2. Do not parley with them. 3. Think of the results as well as of present gratification.

VI. Remember, too, that Christ entices you. 1. The way to get strength to say "No" to Satan is to say "Yes" to Christ. 2. Though Christ entices you he does not offer his best first. He reserves his best till last (John 2:10).—C.

LUSTROUS CHRISTIANS

TEXT: "Ye are the light of the world." Matt. 5:14.

Near the mouth of the Thames there is a channel through which sea-going steamers can only be piloted with great skill and there was a church on the shore and on the church tower a flagstaff. This was blown down. The church consulted as to whether they should put the flagstaff up again and decided not to do so.

Within a fortnight a government messenger requested to see the officials. He said that for years that flagstaff had been one of the marks by which pilots took bearings, and "we cannot do without it. The pilotage of the Thames is impossible without it."

The flagstaff was replaced.

They never realized that other people, precious lives and rich cargoes were shaping their courses by their silent witness. You do not know who is shaping his course for heaven or hell by your life. It is our duty to be lustrous Christians. "Ye are the light of the world."

I. The world is dark. Moral darkness. Gloom. Ignorance. Sin. Death. Destruction. The world is dark in reference to God.

II. Believers are light. "The light of the world." Here is, 1. A distinction of persons. "Ye." 2. A distinction of principle. "Light." 3. A distinction of efficacy. "Light of the world." "Ye are the light of the world." Everyone has a light peculiar to himself. There is a right way of shedding light. Men are to see the works, not the worker. Men are affected by what they see.

III. Therefore duty is defined. It is to be lustrous Christians. It is to "hold forth the word of life." Christian example is a converting agency. When Lord Peterborough lodged for a season with Fénelon, Archbishop of Cambrai, he was so delighted with his piety and virtue, that he exclaimed at parting, "If I stay here much longer, I shall become a Christian in spite of myself." A young minister when about to be ordained, stated that at one period of his life he was nearly an infidel. "But," said he, "there was one argument in favor of Christianity which I could never refute—the consistent conduct of my father."

1. The light of Christian profession.
2. The light of Christian consistency.
3. The light of Christian influence.

"Let your light so shine before men that they may see your good works and glorify your Father in heaven."

STORIES TO TELL, OR SERMONS TO CHILDREN

TITLE: *The Camel's Stomach (1).*

TEXT: "As new born babes desire the sincere milk of the word that ye may grow thereby." 1 Peter 2:2.

The stomach of a camel is divided into two compartments, and the walls of one of these are lined with large cells, every one of which can be opened and closed at will by means of powerful muscles. When a camel drinks, it

drinks a great deal. Indeed, it goes drinking on for such a very long time that really you would think that it never meant to leave off. But the fact is that it is not only satisfying its thirst, but is filling up its cistern as well. One after another the cells in its stomach are filled with the water, and as soon as each is quite full, it is tightly closed. Then when the animal becomes thirsty a few hours later, all that it has to do is to open one of the cells, and allow the water to flow out. Next day it opens two or more cells, and so it does day after day until the whole supply is exhausted. In this curious way a camel can live five or even six days without drinking at all, and so is able to travel quite easily through the desert, where the wells are often hundreds of miles apart.

But Christians, young and old, cannot live this way. They must drink often. They must eat often. We need frequency and regularity in prayer, in Bible study, in church attendance, and in the employment of the various means of grace.

TITLE: *How the Sea Birds Get Drink (2).*

"When I was a little boy," said an old sailor, "it was always a matter of wonder what birds, a thousand miles out to sea, did for drink, when they were thirsty."

"One day a squall answered that question for me. It was a hot and glittering day in the tropics, and in the clear sky overhead a black raincloud appeared all of a sudden. Then out of the empty space, over a hundred sea birds came darting from every direction. They got under the raincloud and waited there ten minutes circling round and round and when the rain began to fall they drank their fill. In the tropics, where the great sea birds sail thousands of miles away from shore, they get their drinking water in that way. They smell out a storm a long way off, they travel a hundred miles maybe to get under it, and they swallow enough raindrops to keep them going."

Boys and girls, and older people too, have spiritual thirst. Christ can satisfy that thirst. He says, "Come unto me and drink."

THE SUNDAY SCHOOL LESSON

TITLE: January 24: *Jesus and the Samaritan Woman.*
John 4: 1-42.

GOLDEN TEXT: "With joy shall ye drink water out of the wells of salvation." Isa. 12: 3.

TEACHING THE LESSON

I. *The journey.* 1. The occasion (vs. 1). 2. The route. There were four routes (Matt. 19: 2, Acts 23: 23), but the Jews usually chose that by the Jordan Valley to avoid Samaria. 3. The reason (Luke 9: 10). 4. The rest. Note Christ's humanity. Needed rest. II. *The meeting.* 1. The woman. A Samaritan, with some knowledge of God. Shared in expectation of the Messiah. 2. The time, midday; not the usual hour for drawing water, but

the time when she could do so unobserved. The request. Christ placed himself in the position of one desiring a benefit. Tact. 4. The reply (verse 9). III. *The conversion.* 1. The first flash of light (verse 10). 2. Its reception. The woman is perplexed and seems to struggle between things literal and spiritual. She changes her mode of address, "Sir." But Christ seems not to notice her query, but addresses her real state of mind. 3. The leading-on (verses 13, 14). The woman's desire is intensified. The light becomes obscured. How true a picture of an awakened soul. 4. The revolution (verse 16). The request is granted in Christ's way, not in hers. He flashes light on her soul and her past (verses 18, 19). How is salvation to be obtained? Not by forms, places, etc. 5. The gift received (verses 25, 26). IV. *The effect* (verse 28). She hastens away a saved sinner to save others. Mark the reality of her change by the reality of her confession (verse 29).

Another Analysis: I. An object-lesson in the art of religious conversation. 1. A duty difficult. 2. Christ's skill at avoiding direct answers to woman, becoming questioner, arousing woman's curiosity and interest. II. The truths of this discourse. 1. Living water. A gift. 2. True worship. Vital, inward. Heart first, form afterwards. Enlightening the woman. Reclaiming the woman. Inspiring the woman.

ILLUSTRATIONS

WHEN HE ANSWERED

A teacher in a mission school in Africa had just explained the parable of the king who invited people to his feast. One of the large boys said he wanted to follow Jesus, and the little boy said the same. "Have you felt for some time that Jesus has been calling you?" asked the teacher. "Oh, no; it is only today; but I listened right off when he called," was the sincere answer.

That is the time to answer, when you hear the call. Do it promptly. Do it at once. Accept the first offer. The woman of Samaria accepted the first offer.

IMMEDIATE DECISION

I was taught a simple lesson by an old woman when we were in Scotland. Mark had been preaching, and when he came down from the pulpit he saw this dear old woman with a bright face, and he asked whether she was a Christian. "Oh, yes," she replied boldly. And her boldness led Mark to suppose she had been one some time. So he continued: "How long have you been a Christian?" "Oh, just since you have been preaching." Wonderful decision of soul! She saw the truth and grasped it at once. How much we lose by not making a promise our own the moment the Spirit illuminates it to us! Oh, let us live up to the light we receive, and make instant decision of soul as soon as we see the truth!

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday, January 24

Monday, January 25

Tuesday, January 26

Wednesday, January 27

Thursday, January 28

Friday, January 29

Saturday, January 30

SUNDAY, JANUARY THIRTY-FIRST

THEME: *God's Beckoning Sky-Line.*

SUGGESTED SCRIPTURE READING: John 4:31-38; Psalm 121:1-8.

SELECTED HYMNS: "Jesus shall reign where'er the sun."—Isaac Watts. "Christ for the world we sing."—Samuel Wolcott. "Lift up your heads, ye gates of brass."—James Montgomery. "Thou whose almighty Word."—James Marriott. "Glorious things of thee are spoken."—John Newton.

SALUTATION: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." Isa. 40:31. "Wait on the Lord: be of good courage, and he shall strengthen thine heart." Ps. 27:14.

INVOCATION PRAYER: Almighty God our heavenly Father, we come to seek thee here in thy sanctuary this beautiful (holy) Sabbath morning. May the peace of the Sabbath take possession of our souls. Quiet our minds with the gracious influence of thy truth. Quiet our hearts with the strengthening ministries of thy love. Make us receptive of the things which thou hast prepared for them that love thee. Make us ready to hear thy will and eager in our obedience. Remove from us the indifference which has so often marred our service. Especially we pray that thou wilt forgive our sins. Search us, O God, and know our hearts, try us and know our thoughts, and see if there be any wicked way in us, and lead us in the way everlasting. Purge us with hyssop, and we shall be clean; wash us, and we shall be whiter than snow. Create within us clean hearts, O God, and renew right spirits within us. Cast us not away from thy presence, and take not thy Holy Spirit from us. Restore unto us the joy of thy salvation, and uphold us with thy free spirit. Let thy mercy, O Lord, be upon us, according as we hope in thee. "Our Father," etc.

THE SERMON

TITLE: *God's Beckoning Sky-Line.*

TEXT: "I will lift up mine eyes unto the hills, . . ." Ps. 121:1. "Lift up your eyes, and look on the fields, . . ." John 4:35.

THE SERMON OUTLINE

INTRODUCTORY: There is a lure in every sky-line. It suggests the mystery that lies just beyond. Few of us grow so prosaic or lose the spirit of youth so completely, not to feel the thrill or challenge or adventure when we lift our eyes and let them rest on the horizon. It matters not

where the sky-line lies, the ocean rim, the mountain peaks, the prairie's soft undulations, or the broken line of forest and field and hill and valley, there is always the suggestion of far-off, hidden things, the lure of the unattained in its circling vastness.

The Psalmist's sky-line rested on his beloved hills which compassed Jerusalem about. The eye followed their gentle slopes upward, the mind was calmed by the strength of these silent sentinels of time.

I. Every thought awakened by the hills led upward to God. Every emotion that stirred the heart winged the soul nearer God's throne. The hills bade him worship, they evoked praise, they subdued all trivial thoughts and brought calm and rest to his spirit.

II. They were symbols of God's strength, the strength that would never fail the heart which puts its trust in him.

III. Jesus lifted his eyes and saw beyond the Psalmist's sky-line the ripening fields of harvest. He had journeyed to the hilltops which lay on the border of the Psalmist's vision, and beheld the fields spreading far away golden in the harvest sun.

IV. The Psalmist saw the hills which told his heart of a God to be worshiped; Jesus saw the fields which revealed a world waiting to be saved. The lure of God is in both these sky-lines,—the one is upward, the other outward, and each is complementary to the other. The hills and the harvest field are both necessary in a true vision of life. Worship and service are the two necessary elements of religion, and there is nothing which belongs to true religion which is not included in these two words; they are inclusive of the two great commandments, and signify our highest relation to God and man.

Let us build tabernacles and abide on the hilltop! But Jesus turns and leads the way down again into the valley, where there is suffering to relieve, and sin to cleanse. We shall have fellowship with him as truly in the harvest field of the valley as in the Divine Presence on the hilltop.

V. The soul's horizon must be wide enough to include both hills and fields; they are not rival claimants for our loyalty and love. He who would have fellowship with Christ must often seek the pathway to the hills, but the way down will always lead him into the harvest fields of God.

Perhaps in the religious life of our day it is the other side which needs emphasis. We are more familiar with the harvest-fields than with the hilltops, more bent on service than on worship. The mountains and the prairies are wed together, equal in their beauty and in their challenge to the wonder of the soul. Worship and service; service and worship. We labor better in the fields, having talked with him on the hilltop; we shall worship better on the hills of God, having labored with him in his harvest-fields.—Mac E.

PASTORAL PRAYER: Thou, O Lord, art our unfailing friend, our everlasting hope. Without thee life is winter, lonely and bleak; when thou art near it is summer, and the birds sing in our hearts. Together we seek thee, as flowers seek the sun, drawn equally by the wonder of thy grace and the weariness of our need. Not for things do we pray, but for a more vivid sense of thyself, in whom our little lives find liberty, power, and joy which the world cannot bestow.

Teach us that we are not many but one, united with thee and with one another in one nature, one duty, one destiny. Show us that thou art in the

brightest heaven and in the darkest hell, and that when love descends into hell in order to share the sufferings of its imprisoned souls, or to set them free, it becomes heaven. Open our eyes that we may see the ladder of thy love reaching from the depths to the heights, and the angels ascending and descending upon it.

Many are our needs, O Lord, but thy mercies outnumber our necessities; and as thou art loyal to us, following all our days with thy lovingkindness, help us to be faithful to thee. Make us messengers of thy mercy, ministers of thy truth, doers of good to our fellow souls in their struggle and sorrow. May this house of prayer be a gate of heaven to any who have fallen into a deep hell of sin, or despair, or bitterness of heart. In the name of Jesus. Amen.

OFFERTORY PRAYER: Our Father, we ask thee to unite with this our offering the merits of thy great sacrifice in Jesus Christ, that it may become more than human through thy power and mercy. In Jesus' name.

Illustrative Material

SEED THOUGHTS

What we need most is not so much to realize the ideal as to idealize the real.—F. H. H.

To have greatly dreamed precludes low ends.—L.

Ideals we do not make. We discover, not invent them.—C. H. P.

The true ideal is not opposed to the real, nor is it an artificial heightening thereof, but lies in it; and blessed are the eyes that find it.—L.

All men need something to poetize and idealize their life a little—something which they value more than its use, and which is a symbol of their emancipation from the mere materialism and drudgery of daily life.—T. P.

CHOICE ILLUSTRATIONS ON THE THEME

REALIZATION AFTER IDEALIZATION

The first step toward realizing a fine character is to imagine one. Realization comes after idealization. On an old slate slab in a New England graveyard, which commemorates the virtues of one "Mary Ann Pratt," it is added:

> "Think what a good woman should be;
> She was that."

It is our duty to think what good people should be, and then be that.

IDEALS AS BEAUTIFUL CREATIONS

Pygmalion, King of Cyprus, carved a statue so beautiful, that as he watched it develop under his hand he fell violently in love with it and wished that it might live. Finally he sought Aphrodite's assistance, and she, charmed by the conceit, granted his desire and the statue became Galatea

and he made her his bride. Our good ideals are always beautiful creations. They are less than ideals unless this be so. And as we conceive and construct them it is certainly designed that we should greatly desire that they should become something substantial and living.

THE BOY ON THE SHORE

The boy on the seashore watches the ships pass by, and then paces the shore proudly, seeing in a vision himself the master of a gallant craft. By and by he goes to sea and the inspiration of that vision enables him to bear the hardships of his trade and rise through the various grades until his vision is realized.

IN BUSINESS

A lady met a tiny urchin who boasted of being in business. He was office boy to a lawyer and made three dollars a week. He thought that a great deal of money. But when asked if he intended to remain an office boy he scornfully replied in the negative and announced that he would be a judge. He had had his vision, and in it he saw a court-room and on the bench a judge whose face was his.

BALZAC

Balzac's father tried to discourage his son from the pursuit of literature. "Do you know," said he, "that in literature a man must be either a king or a beggar?" But the boy had seen his vision, and replied, "Very well, I will be a king." His parents left him to his fate in a garret. For ten years he fought terrible battles with hardship and poverty, but won a great victory at last.

FOR THE EVENING SERVICE

TITLE: *Up to the Brim.*

TEXT: "Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim." John 2:7.

THE SERMON OUTLINE

INTRODUCTORY: When the servants at the wedding in Cana filled the waterpots in obedience to Jesus' orders, "they filled them up to the brim." It is not probable that this had anything to do with the successful performance of the miracle, but it must have been quite gratifying to the Master to have such enthusiastic response to his orders.

I. The brim-full life of service is needed today. Mary told those servants to do "whatsoever." The verb used by Jesus means to fill full. It is worthy of note that the wine was so far superior to what they had already had as to call forth an exclamation.

II. Is there any connection between the kind of service and the quality of the wine? Undoubtedly Jesus would be able to accomplish much greater things now if he had whole-hearted response on the part of his servants. We all admire it everywhere else, whether in work or play. Yet some

people seem to think that any sort of enthusiasm in religious matters is unseemly. During the triumphal entry some would have rebuked those who were giving expression to the joy that possessed them. Not so the Christ.

III. One of the great appeals of the New Covenant in the church is not for a different form of service, but a brim-full service, and only such is sufficient to meet the demands of the times, which demands should be understood as the voice of the Lord calling men to complete surrender of self and possessions.

Entire consecration today will enable Jesus to work even greater things than turning water into wine.—P. A.

THE GUARANTEE OF SUCCESS

TEXT: "Certainly I will be with thee." Exodus 3:12.

God is the unchanging one. As he had been with Moses, so he promised to be with Joshua; and so from age to age he is the inspiration and strength of his people. Take this assurance as applying to the whole service of sanctified life.

I. "Certainly I will be with thee,"—then man is servant, not Master. He should know his place or he can never keep it. As servant, he should (1) constantly consult his Master; (2) constantly speak in the name of the Master; and (3) constantly be jealous of the honor of his Master.

II. "Certainly I will be with thee,"—then the work must succeed. What is the guarantee of success? (1) Not human cleverness; ministers may be clever, so may churches, etc.; we may have learned sermons, able sermons, ingenious sermons, etc. (2) Not skilful organization. (3) The word of the Lord is the guarantee of success. "The mouth of the Lord hath spoken it." "My word shall not return unto me void."

III. "Certainly I will be with thee,"—then the servant is to be received for the Master's sake. "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." The true Christian worker carries a blessing with him. The Romans were to receive Phebe in the Lord.

IV. "Certainly I will be with thee,"—then there need be no lack of grace or power. "If any man lack wisdom," etc. "Lo, I am with you alway," etc. "Ye have not because ye ask not, or because ye ask amiss." The servants may take counsel of one another, but not to the interruption of continuous and truthful prayer to the Master. God is with his servants (1) for their comfort; (2) for their guidance; (3) for their safety.

Notice (1) the individuality of the promise, "I will be with thee"—with the one man; (2) the emphasis of the promise, "Certainly." Who is with us in our life-ministry?

STORIES TO TELL, OR SERMONS TO CHILDREN

TITLE: *The Anger Tree (1).*

TEXT: "Let all bitterness, and wrath, and anger . . . be put away from you." Ephesians 4:31.

In our church family there are many children. This is not Children's

Day, for that comes the second day in June. But every day is Children's Day in a church family. Sometimes big people enjoy children's sermons, or sermons for children, too.

This sermon is suggested by a very peculiar sort of tree I have read about. In Idaho, we are told, there exists a species of the acacia tree which is entitled to be classified as one of the wonders of plant life. This tree attains a height of about eight feet. When full grown it closes its leaves together in coils each day at sunset, and curls its twigs to the shape of pigtails. When the tree has thus settled itself for its night's sleep, it is said that, if touched, it will flutter as if agitated or impatient at the disturbance.

It is averred that the oftener the foliage is molested the more violent will become the shaking of the branches. Finally, it is further alleged, if the shaking is continued, the tree will at length emit a nauseating odor quite sufficient to induce a headache in the case of the person disturbing the tree.

In Idaho it is called the "anger tree," and it is said that it was discovered by men who, on making camp for the night, placed one end of a canvas covering over one of the sensitive bushes, using it for a support. Immediately the tree began to jerk its branches sharply. The motion continued with increasing "nervousness," until at last came a sickening odor that drove the tired campers to a more friendly location.

Curiosity prompted an investigation. One of the anger trees was dug up and thrown to one side. It is said that immediately upon being removed from the ground the tree opened its leaves, its twigs lost their pigtails, and for something over a couple of hours the outraged branches showed their indignation by a series of quakings, which grew weaker and weaker, and ceased only when the foliage had withered.

It is evident that anger is not a wholesome thing either for children or for a tree. The agitation of the little tree is not a moral fault, but when a big person or a little one gets so angry that he "shakes himself to pieces" it is a great evil. One of the things the Bible tells us to do is to "put away anger." "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communications out of your mouth." I think that both children and older people can learn a good lesson from the little "anger tree."

TITLE: *How Do You Write Your Name? (2)*

Boys have a fashion of putting their names on things. The ever-ready knife carves name or initials in all sorts of places. The pen or pencil or popular rubber stamp impresses it upon their books and other belongings. Even their skates write it in shining curves and flourishes on the ice, if they have sufficient skill to do it.

Their names, like all others, are written in the hearts of their friends and acquaintances, too. The odd thing about it is that they can be written there in so many different ways. One boy may write his in rudeness, in selfishness, in ill temper, in all sorts of unpleasant scrawls. Probably he would be much surprised if he could see what his name stands for in the hearts of those who know him.

Another writes his name in letters of politeness, of kindness, of good-natured readiness to do nice things for others; and he too might be surprised if he could see the record. But it would be a much pleasanter

kind of surprise than that the other boy would feel. It is worth while for you to be careful how you write your name in the hearts of others.

THE SUNDAY SCHOOL LESSON

TITLE: January 31: *Jesus Feeds Five Thousand Men.*
John 6: 1-71.

GOLDEN TEXT: "Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst." John 6: 35.

TEACHING THE LESSON

I. *The "I am" of Christ.* Use of this figure furnishes a complete study of our Lord's work. 1. "I am the light of the world," (John 8: 12). 2. "I am the Bread of Life," (John 6: 35, 41, 48, 51). 3. "I am the Door," (John 10: 7, 9). 4. "I am the Good Shepherd," (John 10: 11, 14). 5. "I am the Resurrection and the Life," (John 11: 25). 6. "I am the Way, the Truth and the Life," (John 14: 6). 7. "I am the True Vine," (John 14: 1-5). II. *Christ to be received by us each personally for himself.* Bread not eaten will not stay hunger. Water in cup may sparkle, but slake no thirst unless we drink it. How do we receive Christ? 1. By coming to him—act of faith. 2. By believing him, in sense of trust. 3. By eating and drinking him. Appropriate. Assimilate. Our soul literally feeds on Christ. III. *Where Christ is received he is supremely satisfying.* 1. Meets our highest wants. Hungering is no sham. Thirst is no sentiment. Meets hunger of conscience, hunger of fear, meets heart hunger. In Christ our roving affections find rest. There are vast desires in us all, in him satisfied. 2. This perfect satisfaction is found only in Christ. Some have gone to Moses, the law, morality. Some have dosed themselves with narcotics, such as skepticism. Many stave off hunger by indifference—like bears in winter, not hungry because they are asleep. To all believers Jesus Christ is all-satisfying. They never shift their confidence. Christ, in life and death, never disappoints confidence. He is the bread of life.

ILLUSTRATIONS

HER NEED

A lady was lying dangerously ill in a hospital. A clergyman had been sent for, that she might receive the sacrament at his hands. He came, and administered the rite, but it failed to give the desired relief. After the minister had left the sufferer turned to the occupant of the bed nearest her own and said in tones of sadness, "I thought it would have done me more good." Her fellow-sufferer, an earnest Christian lady, quietly replied, "Ah, you don't want it, you want him." Christ himself is the Bread of Life. It is Christ we need.

WITHDRAWN
Gardner-Webb College Library

BREAD OF THE WORLD

Bread of the world, in mercy broken!
Wine of the soul, in mercy shed!
By whom the words of life were spoken,
And in whose death our sins are dead,
Look on the hearts by sorrow broken;
Look on the tears by sinners shed;
And be thy feast to us the token
That by Thy grace our souls are fed.

—Bishop Heber.

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday, January 31

Monday, February 1

Tuesday, February 2

Wednesday, February 3

Thursday, February 4

Friday, February 5

Saturday, February 6

SUNDAY, FEBRUARY SEVENTH

THEME: *Mountain-Top Visions* (Holy Communion).

(Four or six times in the year, or oftener, the Sacrament of the Lord's Supper is observed in our churches. It is our purpose to place in this volume suggestive material for aid in the service about each second month.)

SUGGESTED SCRIPTURE READING: Mark 9: 1-29.

SELECTED HYMNS: "My God, and is thy table spread?"—Philip Doddridge. "Not worthy, Lord, to gather up the crumbs."—E. H. Bickersteth. "Jesus, thou joy of loving hearts."—Bernard of Clairvaux. "Beneath the cross of Jesus."—Elizabeth C. Clephane.

SALUTATION: "Ye were not redeemed with corruptible things, such as silver and gold, . . . but with the precious blood of Christ, as a lamb without blemish and without spot." "Let us draw near with true hearts in full assurance of faith."

INVOCATION PRAYER: Almighty God, our heavenly Father, who admittest thy people into such wonderful communion that, partaking of the body and blood of thy dear Son, they should dwell in him, and he in them; we unworthy sinners, approaching thy presence, and beholding thy glory, do abhor ourselves, and repent in dust and ashes. We have grievously sinned against thee in thought, in word, and in deed. We have broken our past vows, we have dishonored thy holy name, and are unworthy of the least of thy mercies. Yet now, most gracious Father, have mercy upon us; for the sake of Jesus Christ forgive all our sins; purify us from all uncleanness in Spirit and in flesh; enable us heartily to forgive others as we beseech thee to forgive us; and grant that we may hereafter serve thee in newness of life to the glory of thy holy name. Amen.

THE SERMON

TITLE: *Mountain-Top Visions* (Holy Communion).

TEXT: "Master, it is good for us to be here." Mark 9: 5.

THE SERMON OUTLINE

INTRODUCTORY: Jesus took Peter and James and John with him to the Mount of Transfiguration. This was a mark of favor to them. It indicated intimacy of relationship. They there enjoyed a sort of spiritual rapture. This caused Peter to exclaim, "Let us build here three tabernacles, one for thee, one for Moses, one for Elias." The disciples wanted to stay. They were in the attitude of the Christian who sang:

> "My soul would ever stay in such a frame as this
> And sit and sing itself away to everlasting bliss."

I. We here in this communion service are upon the mount. We are with Christ. And this communion is a great privilege. We are being blessed. We are getting new glimpses of heavenly things. We are having mountain-top visions. It is truly a time of privilege when we get these higher ideals. It is our privilege to try to make life according to these ideals. Not that we can succeed entirely; but our visions are prophecies of our possibilities. They give us something to work toward. When the pattern of the tabernacle was shown to Moses the words were, "See that thou make it in all things according to the pattern shown thee in the mount." Try to make your life like your best dreams. Try to come up to the ideals you form when in your best moods.

When Raphael was asked how he painted his wonderful pictures he answered: "I dream dreams and I see visions and then I paint my dreams and my visions." Paint your dreams and visions. Put them into form that can be kept and held. Make them over into life. We have our dreams and our visions, but too often we do not paint them anywhere. But there is value in visions when we turn them into life. You are on the mount with Christ. You are in an attitude of consecration. The world has not so strong a grip. You could not easily be tempted to dishonor Christ at this moment. Thank God for the coming of vision hours. Grasp them. Use them. See that you make life according to the pattern shown to you in the mount.

II. The disciples wanted to stay on the mount. That was natural. Impulsive Peter exclaimed, "Master, it is good for us to be here." Then they wanted to make tabernacles, booths in which to dwell, and remain there. The enjoyment was so great they wanted to continue it. They were in rapture. They were having a spiritual thrill. Yet, just then, when they were as they thought at the very gate of heaven, suddenly a cloud shut out the whole vision from their gaze. Soon they were led down out of the brightness and glory into the darkness and misery of earth. It seems that God means that none of us are to spend much of our time upon the mountain-tops of ecstasy. We are to catch but the faintest glimpses of heaven, and then but seldom, while the great reality of life is to be spent in active labor amid the misery of this sinful, needy world.

For you recall the remainder of the story. Christ led them down the mountain. There at its base was a man with his son torn by a demon. There was work to be done. The disciples were needed in the world. God has something better for us than gazing up into heaven. Duty awaits. We must find a stronger motive in duty than in any mountain-top visions, however happy.

A physician, after a hard day of work, is returning home in the evening. He needs rest; is looking forward to happiness in the circle of his household. Suddenly he is confronted with a call. Inclination takes him toward home. But better is a moving principle than the following of inclination. The physician responds; renders help. How much better than simply following inclination! When Christ possesses our lives we go in the face of inclination.

There is a secret connected with the Christian life. We may learn what it is. It is like that of the icebergs which voyagers going and coming from Europe sometimes meet in the ocean. The phenomenon is a strange one, and yet not uncommon. Ships as they steam along find themselves in a belt of

water which is bluer and much warmer than that in which they have been running, and with a strong breeze and a swift current toward the northeast. But, strange as it may seem, there is coming right down against both wind and current a number of icebergs, all seeming to act in direct opposition to the known laws of nature. We would expect them to go with the wind and current, toward the northeast, but they do not. They advance right in the face of both. When we find the cause how plain it is!

Though the icebergs extend far above the surface of the water, we find that more than two-thirds of each is under water, and that deep down below the surface they are held in the icy grip of the strong Arctic counter-current, which bears them on in spite of, in the face of, all surface opposition.

When the love of Christ gets a grip on the Christian's heart he ceases to follow simply inclinations. Duty, loyalty, truth take hold. Duty will not be left undone even to engage in mountain-top visions. It is not enough for us to gaze on the transcendent facts of life, to believe in them, to think about them, to enjoy them. It is not enough to gaze upon our opportunities, to recognize life's meaning. There are already too many dreamers who only dream; too many visionary men and women who, stirred by vain hopes which they never attain are unwilling to put their hands to the common duties which lie at their feet. They want to do great things so let the little duties which when performed make a great life pass unnoticed. "You will never do the distant thing until you do the near." We must do the first duty, and upon that mount to something higher. But duty is at the foot of the mountain. The call is to the common things, the every-day things. We must be willing to stand on the rough and rugged earth, doing with substantial earnestness the things God has placed in our hands to do.

III. The question then comes: Why then mountain-top visions at all? The answer is that these high experiences are intended to fit us for service. They are preparation. They are to result in consecration to the common duties. On the mountain-top faith is strengthened. On the mountain-top you arrive at certainty; doubts fly away. There you get new courage. There you get preparation for new duty, for better service.

And that is what this communion service means. It is a time of fellowship with Christ. It is a time of revelation of heavenly things. It is a time of spiritual privilege. But all to fit us for new duty, for the work that lies awaiting at the foot of the mountain. Let us be better, more faithful, more diligent, more fully consecrated Christians from this time spent apart with Christ.

PASTORAL PRAYER AT LORD'S SUPPER: O ascended Redeemer, thou art ever in the presence of thy Father, unforgetting, and forever loving. After having loved thine own, thou didst love them unto the end. To the end of the world, and through eternity, thou wilt be the loving Saviour. And now the evidences of thy affection and faithfulness are in us. We are severally witnesses of thy goodness; in enlightening us when we are in darkness; in searching us, and causing our sins to rise up in order before us. We are witnesses that thou didst call us and that we were made to know that God is gracious. And since we have recognized thine authority and called ourselves by thy Name, thou hast not forgotten to do us good—no, not for one moment. In our waywardness, in our forgetfulness, in our backslidings, in our wicked worldliness, in doubts and fears and retrocessions, thou hast been full of goodness. Yea, when we have been unfaithful, thou

hast been faithful. Thou abidest, O God, and never changest. Thou dwellest without variableness or shadow of turning. It is man that changes and passes away.

We rejoice, O God, to acknowledge thee, to call ourselves by thy Name; and we rejoice that we are gathered into thy visible church, that we have been made to take the vows and covenants of God upon us; and we desire to be known as thy disciples, and never draw back from the consecrations that we have made. We desire to be aided by thy holiness and love, so that the world may see Christ in us.

Be pleased to bless us as a church. We beseech thee, grant to every individual member of this great body thy saving presence. And as we cannot enumerate all their wants, we commend them to thee. Be pleased to find out the want of everyone, and to relieve it from thine own infinite grace and fulness. There are many that are discouraged; but thy strength is as abundant for them now as it was in days that are past. There are many that say, "What shall we eat? what shall we drink? and wherewithal shall we be clothed?" And thou art saying to them, "Your heavenly Father knoweth that ye have need of these things." There are many that sit despondent; there are many that have been bereaved; there are many that are suffering; there are many who have friends that are sick; there are many who have lost friends from their earthly estate. Be pleased, O thou comforting One, to comfort them severally, according to their need and thine infinite mercy and goodness.

And now that thou art preparing thy people to come together, with vows and faithful promises, to celebrate thy dying love, oh, may we never forget thy love. May the sun and the stars disappear from the heavens before any heart that has known the love of Christ shall forget it. And may we mourn over those sins that make us unworthy to call ourselves by his Name. May we seek more and more to resist the enemies of Christ, and to fortify ourselves that we may be faithful in his cause. And wilt thou prepare us for the celebration of thy love.

Remember any that are scattered abroad, dispersed, and that would fain come together with us. O Lord, may there still be borne out to them a communion of the Spirit; and if they turn their thoughts toward this Sabbath and yearn for thy sanctuary, be pleased, O God, to cause that, wherever they are, the ministrations of thy providence and grace may abound to them.

OFFERTORY PRAYER: Our Father, we ask thee to multiply and magnify this offering even as Jesus multiplied and magnified the five loaves and two fishes, that it may become mighty to do much good. In Jesus' name. Amen.

CHOICE ILLUSTRATIONS ON THE THEME

HE TOOK THE CUP

Some years ago there lived in a thatched cottage at the head of a Scottish glen a poor Highland widow. It was a poor home, but on a cupboard was an old cracked cup, covered with a glass globe, as though it were an object of considerable value. That old cup had a history. Years before, one autumn day, a carriage with a lady inside stopped at the door of the lonely cottage. The lady asked for a little water, and it was brought for her by the woman

in this little cup. To the old woman's astonishment she afterward learned that the lady who used the cup was Queen Victoria. The fact that her lips had touched the rim of the old cup consecrated it, and made it an object of great value to the old widow. Since Christ's lips have touched the cup it has become sacred to us.—Rev. William Hay, D.D.

ARE ANY OMITTED?

It was Communion Sunday in our church. My thoughts were of my own unworthiness and Christ's love to me, until the minister asked the usual question: "Has anyone been omitted in the distribution of the bread?" And it seemed to me I could see millions and millions of men and women rising silently in China and Africa and India, and all the countries where they need the Lord and know him not, to testify that they had been omitted in the distribution of the bread and wine. And they can take it from no hands but ours, and we do not pass it on!

FOR THE EVENING SERVICE

TITLE: *The Believer's Banknote.*

TEXT: "My God shall supply all your need, according to his riches in glory." Phil. 4: 19.

THE SERMON OUTLINE

INTRODUCTORY: Paul and his colleagues were poor. The Philippian Christians had met some of their wants, and Paul declares his firm belief that God will reward them for it out of the glorious treasures of his providence and grace. This promise has been called "the believer's banknote," good for blessings for body and for soul, for time and eternity.

I. The Christian's need. "Shall supply all your need."

Not all our wishes and whims; but needs. It is the same thought that the Psalmist had when he said that the Lord being his shepherd he should not want anything really good for him.

But how many our needs are. Needs for body, mind and soul; needs for our families, friends and dependents; needs for the present, needs for the future, needs for time and needs for eternity; our needs are as many as our moments.

II. The source of supply. "My God shall supply." "Every good gift and every perfect gift is from above," etc.

Paul's God is the God of providence. He supplies. No one else can. He can and will. "He openeth his hand and supplieth the wants of every living thing."

He is also the God of grace. "My grace is sufficient for thee."

He is also the God of heaven. He has wonderful riches in reserve there.

III. The measure of supply. "According to his riches in glory." God is a glorious giver. Whatever he does is done in a way worthy of himself. Sometimes his blessings seem too great for us to receive, but he reassures us by saying that they are not too great for him to give. The "riches of his grace" are the treasures of the Bank of Heaven, to which all believers have

free access and for all time. "Ask and ye shall receive that your joy may be full."

STORIES TO TELL, OR SERMONS TO CHILDREN

TITLE: *God Is Near (1).*

Once upon a time there was a young fish that had heard other fishes talking about the sea. One day it thought, "I shall go and find the sea." So it set forth to find the sea. It searched for a long time but could not find it. Then it met another fish, and asked, "Can you tell me where I may find the sea?" And the other fish said: "No, I have often wished to see it, for I have heard much about it, but I do not know where to look." The young fish met another fish, an old and wise fish, and asked, "Can you tell me where I may find the sea?" And the old fish said, "Why, this is the sea; you are swimming in the sea; you have been in it all the time." So do we look for God, thinking that he is far from us and difficult to find, when "in him we live and move and have our being." God is all around us, so near us that he hears our tiniest thought.

TITLE: *The Bell That Rings Under the Sea (2).*

This bell is rung by electricity under the sea to warn of rocks in foggy weather. The ship has a wonderful microphone inside its hull on either side; this microphone collects the ringing of the bell and magnifies the sound. A wire connects each microphone with the receiver of the telephone in the wheelhouse of the ship. The captain at once turns his ship until he hears the bell equally well from each microphone, and when he points his ship toward the bell, his chart marks the position of the bell, and he knows where he is in the thickest fog.

Children, the Bible is the bell that rings under the sea. It tells us the right way, warns us from the wrong way. Let us take this lesson home from this service.

THE SUNDAY SCHOOL LESSON

TITLE: February 7: *Jesus Heals and Saves a Blind Man.*

John 9: 1-41.

GOLDEN TEXT: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." John 8: 12.

TEACHING THE LESSON

"I am the light of the world." John 8: 12. Men have appeared in different ages of the world who have been called lights; but Christ is the Light. Other lights reveal a little. He shines full orbed. Other lights go out like meteors. He burns on forever—"the Light of the world." I. *He*

is the revealing light. Light is the revealing element. Christ is the truth-revealing light. 1. He reveals God to man. God was known but dimly before Christ came, "the brightness of his glory and the express image of his person." 2. He reveals man to himself. Without Christ the ideal of man is low, and man knows not his high origin, his kinship with Heaven. 3. He reveals the relation between God and man. We learn that man can approach God, that God loves to commune with man. We learn the evil of sin and that there is forgiveness of sin and a way of salvation. II. *He is the guiding light.* As the light of the world Christ is the humanity-guiding, race-directing light, as well as a light to guide each individual soul. 1. The value of the light. Christ makes all the difference to men between stumbling in worse than Egyptian darkness and walking securely in the clear, full, noon-day light of the "Sun of Righteousness." 2. The blessedness of following the Christ-light. It brings certainty of being in the way, as with Israel following the pillar of cloud by day and of fire by night. III. *He is the quickening and invigorating light.* The natural sun is the fountain of life to the world. "In him was life, and the life was the light of men." 1. Let us put away everything that can come between us and Christ and prevent his rays from falling upon us. Sin is the great obscuring medium. 2. Rejoice in the light. God desires that you shall. The men of the far north shout when the sun returns from his long absence: "O beautiful sun!" and a feast of gladness is made. Let us rejoice in the Light. Let us "walk in the Light."

ILLUSTRATIONS

CHRIST THE LIGHT

"The light shineth in the darkness." John 1:5. An artist once saw a picture of a wintry twilight, the trees heavily laden with snow, and a dreary dark house lonely and desolate in the midst of the storm. It was a sad picture indeed! Then, with a quick stroke of yellow crayon, he put a light in one window. The effect was magical. The entire scene was transformed into a vision of comfort and good cheer. The birth of Christ was just such a light to the world.

THE LIFE WAS THE LIGHT

"The life was the light of men." John 1:4. It is said that some years ago an institution for the blind was erected in a large town. The committee decided that as the building was for the blind there was only a waste of money and no reason for going to the expense of windows. Accordingly the new blind asylum was opened and the poor sightless patients were settled in the house. They began to sicken one after another. After one or two had died and many were ill, the committee resolved to put in windows. Then the sun poured in, and the white faces of the pupils recovered color, their flagging energies revived, their depressed spirits recovered, and health returned.

Jesus Christ is the Sun, the light of the world. It is he who gives health, and rest to the heart, and fills the soul with the peace which passes man's understanding.—S. Baring-Gould.

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday, February 7

Monday, February 8

Tuesday, February 9

Wednesday, February 10

Thursday, February 11

Friday, February 12

Saturday, February 13

SUNDAY, FEBRUARY FOURTEENTH

THEME: *The Greatness of Lincoln.*

SUGGESTED SCRIPTURE READING: Matt. 20:20-29; Exodus 18: 17-27.

SELECTED HYMNS: "My country, 'tis of thee."—S. F. Smith. "God bless our native land."—C. T. Brooks. "God of our fathers, whose almighty hand."—D. C. Roberts. "O beautiful for spacious skies."—Katherine Lee Bates. "Mine eyes have seen the glory of the coming of the Lord."—Julia Ward Howe.

SALUTATION: "O come, let us worship and bow down; let us kneel before the Lord, our Maker. For he is our God; and we are the people of his pasture, and the sheep of his hand. To-day if ye will hear his voice, harden not your heart." Ps. 95:7, 8.

INVOCATION PRAYER: Almighty God, our heavenly Father, who by thy providence dost lead men to positions of trust and responsibility, we thank thee for the rugged honesty, the fidelity and manliness that were manifest in the life of our martyred President Lincoln. Help us to appreciate the liberty and the unity he upheld and to give to our country the service of unselfish lives. Make us, like him, true lovers of our Fatherland. Help us to keep the promise our country has made to the world, the promise to be the home of freedom and brotherhood and justice for all. Help us in our lives to keep this promise. Help us in our happiness and in our strength to keep in mind the pleasures and rights of others. Make us individually and as a people to be brave and truthful and fair. Keep us in our successes free from boasting and conceit. Help all our people to become noble and great-hearted citizens, an honor to our nation and a spring of hope to our neighbors. Graciously hear our prayer and accept us, we ask in the name of Jesus Christ our Lord. Amen.

THE SERMON

TITLE: *The Greatness of Lincoln.*

TEXT: "Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such men over them." Ex. 18:21.

THE SERMON OUTLINE

INTRODUCTORY: Lincoln was a typical American, a direct product of American life and methods of thought. It is for this reason that his memory is revered and loved by the American as is that of no other personality in our history, with one exception.

I. Lincoln was great in his simplicity. There was nothing of the dilet-

tante about him. There is a clearness of thought and expression in his various addresses that at once challenges our attention and admiration. Take his Gettysburg speech, for instance. Containing barely two hundred and twenty-five words, yet it is one of the masterpieces of English literature. For sustained elevation of thought, and aptness of wording, it can hardly be equaled.

This same principle directed his entire life. His thoughts, his words, his actions were free from any taint of vanity or posing; to the last, whether receiving the frenzied acclaim of a nation, whether laboring under the burdens of statesmanship, whether staggering beneath the weight of a great war, or in the circle of friendship he was ever the same frank, simple, manly man.

In these days of prosperity, and amid the temptations to luxury and vainglory, it would be well for us to remember the example of simplicity and straightforwardness of our great president.

II. Lincoln was great as a common citizen among common people. His humanitarian heart, ready wit, genuine honesty, and practical common sense commanded their confidence and esteem. He loved the common people, believed in them, and was proud to be reckoned as one of them. His quaint utterance, "God must be a lover of the common people, or he would not have made so many of them," is proof of this.

III. Lincoln was great in his optimism. Even in the darkest hours of the war, when hope seemed sinking in despair, he never doubted, never faltered. His unswerving faith that the cause of right was bound to succeed made him a rock. The tides of cowardice, of treachery, and of indifference might swirl and dash around him, but he moved not. Although the burdens rested heavier on his shoulders than on anyone else, and he felt the responsibility keenly, yet he was always a source of strength and comfort to the timid and faint-hearted. He was strong because of his invincible optimism.

IV. Lincoln was great in his magnanimity and patriotism. In evidence of this the words of President Roosevelt are to the point. He said: "In reading his words and speeches, his addresses, one is struck by the fact that as he went higher and higher all personal bitterness seemed to die out of him. In the Lincoln-Douglas debates one can still catch now and then a note of personal antagonism. The man was in the arena, and as the blows were given you could see now and then that he had a feeling against his antagonist. When he became President and faced the crises that he had to face, from that time on I do not think that you can find an expression, a speech of Lincoln's, a word of Lincoln's, written or spoken, in which bitterness is shown to any man. His devotion to the cause was so great that he neither could nor would have feeling against any individual."

V. Lincoln was great in his conviction that God rules in the kingdoms of men, and that in the great crises which come to nations he interposes and directs to certain results in vindication of truth and righteousness. In proof of this take the closing sentences of his second inaugural address: "Earnestly do we hope, fervently do we pray that this terrible scourge of war may soon be removed, yet if God wills that it be prolonged until all the wealth piled by the bondman's two hundred years of unrequited toil be sunk, and every drop of blood drawn by the lash be atoned for by the sword, yet as was said three thousand years ago, so must it still be said, 'The judgments of the Lord are true and righteous altogether.'"

VI. Lincoln was great as President. Of his ability as such James Ford Rhodes puts the case admirably as follows: "Lincoln is the ideal President, in that he led public sentiment, represented it, and followed it. 'I claim not to have controlled events,' he said, 'but confess plainly that events have controlled me.' During his term of office he was one day called 'very weak,' and the next 'a tyrant'; and when his whole work was done, a careful survey of it could bring one only to the conclusion that he knew when to follow and when to lead. He was in complete touch with popular sentiment, and divined with nicety when he could take a step in advance. He made an effort to keep on good terms with Congress, and he differed with that body reluctantly, although, when necessity came, decisively. While he had consideration for those who did not agree with him, and while he acted always with a regard to proportion, he was nevertheless a strong and self-confident executive."

The good and the great, the patriotic, and the God-fearing still cherish, and will ever continue to cherish his memory and esteem his character as long as men love liberty, truth and honesty and the great Republic he saved holds its place among the nations of the earth.

Illustrative Material

CHOICE LINCOLN ILLUSTRATIONS

LINCOLN'S GREATNESS

The keynote of Lincoln's greatness according to Dr. O. S. Marden, quoted by one Congressman, is given in his own words: "I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to what light I have."

WHY LINCOLN WAS GREAT

Abraham Lincoln was great because he was steadfast, patient, farsighted, honest, true. Combine these qualities into one all-comprehending word. He was great because he was good. Tennyson was right in his judgment:

"* * * it seems to me
'Tis only noble to be good."

His patriotism was the most tremendous single characteristic of his public life. The thought that filled his soul was the preservation of the union.

LINCOLN'S HONESTY

Lincoln once wrote, "If, in your own judgment, you cannot be an honest lawyer, resolve to be honest without being a lawyer."

PRESIDENT AND CABINET JOINED IN PRAYER

On the day the news of General Lee's surrender at Appomattox Court House was received, so an intimate friend of President Lincoln relates, the Cabinet meeting was held an hour earlier than usual. Neither the President

nor any member of the Cabinet was able, for a time, to give utterance to his feelings.

At the suggestion of Mr. Lincoln all dropped on their knees, and offered in silence and in tears their humble and heartfelt acknowledgments to the Almighty for the triumph he had granted to the National cause.

RAN AWAY VICTORIOUS

Three or four days after the battle of Bull Run, some gentlemen who had been on the field called upon the President.

He inquired very minutely regarding all the circumstances of the affair, and, after listening with the utmost attention, said, with a touch of humor:

"So," said Lincoln, "it is your notion that we whipped the rebels and then ran away from them!"

LINCOLN'S WIT

On one occasion when Mr. Lincoln was going to attend a political convention one of his rivals, a liveryman, provided him with a slow horse, hoping that he would not reach his destination in time. Mr. Lincoln got there, however, and when he returned with the horse he said: "You keep this horse for funerals, don't you?" "Oh, no," replied the liveryman. "Well, I'm glad of that, for if you did you'd never get the corpse to the grave in time for the resurrection."

SIGNING THE PROCLAMATION

The Emancipation Proclamation was taken to Mr. Lincoln at noon on the first day of January, 1863, by Secretary Seward and Frederick, his son. As it lay unrolled before him, Mr. Lincoln took a pen, dipped it in ink, moved his hand to the place for the signature, held it for a moment, and then removed his hand and dropped the pen. After a little hesitation he again took up the pen and went through the same movement as before. Mr. Lincoln then turned to Mr. Seward, and said:

"I have been shaking hands since nine o'clock this morning, and my right arm is almost paralyzed. If my name ever goes into history it will be for this act, and my whole soul is in it. If my hand trembles when I sign the Proclamation, all who examine the document hereafter will say, 'He hesitated.'"

He then turned to the table, took up the pen again slowly, and firmly wrote, "Abraham Lincoln," with which the whole world is now familiar. He then looked up, smiled, and said: "That will do."

LINCOLN TEXTS AND THEMES

Great by Great Service: "Whoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant." Matt. 20:26, 27.

The Serviceable Life: "Remember unto me, O my God, for good, all that I have done for this people." Neh. 5:19.

Lincoln was Blest to be a Blessing: "I will bless thee and make thy name great, and be thou a blessing." Gen. 12:2.

herd knows where you live—town, street, house, springs of action, condition, etc. III. *He feeds his sheep.* 1. They "go in" for care. 2. They "go out" to feed. "The Lord is my Shepherd." IV. *He leads the sheep.* Simple and helpless is the sheep gone astray. 1. He leads them gently. Not behind them scaring them with the lashes of the law, but in front of them, drawing with love, adapting his steps to theirs. 2. He leads them safely. "In paths of righteousness, for his name's sake." 3. He even goes before us through death. Not a single sheep will be wanting, but shall be safely folded by divine love.

I. He as Good Shepherd provides for our spiritual wants. 1. Pasture, enough, variety. 2. Wisdom to guide. 3. Watchfulness to tend. 4. Constraint to rule. 5. Diligence to seek out. 6. Power to restore. II. *He preserves from foes and dangers.* Our lot is to be sheep among wolves. Perils foreseen and provided for. III. *He is diligent in recovering those who stray.* IV. *He has special care for the young.* "Feed my lambs." V. *He is with the flock to the end.* "Yea, though I walk through the valley."

ILLUSTRATION

THE GOOD SHEPHERD

Sheep are exposed to many dangers. When David was a shepherd he tells us of a lion and a bear that each came and stole away a lamb from his flock, and how he went out and slew them and saved his lambs. This is just what Jesus, the Good Shepherd, does for his sheep. He protects them from all their enemies and from every danger. I have read of a Christian mother who lived in the city of New York in very humble circumstances. She had one only child, a little boy about seven years old, whom she had taught to know and love the Saviour. One day when this good mother was going quietly on with her work at home she was startled by a loud knock at the door. On opening the door she received this startling message: "Hurry away to the police-station. Your little boy has been run over." She was terribly frightened, and hastened as fast as she could to the station-house. On arriving there she found her little boy surrounded by strangers. The doctor had been sent for, but had not yet arrived. She was told that the wheels of a large carriage had gone over his foot; but upon examining it carefully she could find no real injury about the foot. "Why, Willie darling, how is it possible for the wheel of a carriage to have gone over your foot and not have crushed it?" The child looked tenderly into his mother's face and said: "Mamma, dear, I guess God must have put it in a hollow place."

This shows what faith that little boy had in the protection which Jesus, the Good Shepherd, has promised to exercise over his sheep. He always has a "hollow place" to put them in when danger is near.

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday, February 14

Monday, February 15

Tuesday, February 16

Wednesday, February 17

Thursday, February 18

Friday, February 19

Saturday, February 20

SUNDAY, FEBRUARY TWENTY-FIRST

THEME: *The Character of Washington.*

SUGGESTED SCRIPTURE READING: Psalm 90: 1-17.

SELECTED HYMNS: "Light of the world, we hail thee."—J. S. B. Monsel. "When wilt thou save the people?"—Ebenezer Elliott. "At length there dawns the glorious day."—O. S. Davis. "God the All-terrible."—H. F. Chorley. "Come, Kingdom of our God."—John Johns.

SALUTATION: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation." Ps. 24: 3, 4, 5.

INVOCATION PRAYER: Almighty God, our heavenly Father, we thank thee that in the dark hours of our national life thou didst raise up thy servant, the first President of the United States, to be a leader and deliverer. Help us to keep in memory his exalted patriotism, his official integrity and his wise statesmanship. May these qualities be incentives and influences that shall be exerted upon generations and generations to come. We bless thee for the great things thou hast done and art doing for the children of men. We consider the great things of old, the years of ancient times, and unto thee do we give thanks. We give thee special praise for the wonderful grace and virtue manifested in all those, thy children, who have been the lights of the world in their several generations. For raising up thy servant, George Washington, and giving him to be the leader and commander of the people; for vouchsafing to him victory over kings, and for bestowing upon him many excellent gifts; for inclining the hearts of men in Congress assembled to wise choices, and for granting them vision for the days to come; for a settled constitution, and for equal laws; for freedom to do the thing that is right, and liberty to say the truth; for the spread of knowledge everywhere among us, and for the preservation of the faith, we bless and magnify the Holy Name, humbly beseeching thee to accept our sacrifice of thanks and praise, through Jesus Christ our only Saviour and Redeemer. Amen.

THE SERMON

TITLE: *The Character of Washington.*

TEXT: "As the man is, so is his strength." Judges 8: 21.

THE SERMON OUTLINE

INTRODUCTORY: Though in many respects Washington was not different from other men, for he was but a man, and his virtues common

virtues, yet these virtues were so many and so combined as to make a wonderfully well-rounded and symmetrical character. As Emerson said: "He stood four-square to every wind that blew."

I. Consider, first, some of the elements that entered into the forming of his character.

1. He had a good home training. A man, asked the secret of his success, replied: "I had a friend." Washington could say, "I had a mother."

2. He made the most of himself. He believed in downright hard work. He sought an education and got it. His success was the result of no sudden flash of luck or triumph of genius, but of work.

3. He had the physical and material qualities needed for his providential work. Nature gave him a powerful frame, a clear eye, a quick hand.

4. He was a man of intense vigor. There is such a thing as strength without vigor. But real vigor characterized his whole make-up. This it was which helped him meet privations, and which sustained him in the face of opposition.

II. Consider, secondly, some of the traits or qualities of his character.

1. His modesty. He always felt that his countrymen rated him too high. When chosen Commander-in-Chief of the United Colonies' army, he asked every gentleman present to remember his avowal of his own sense of unfitness; and his letters to his wife and family prove his sincerity.

2. His sublime perseverance. Defeat could not shake, nor disaster quell, his determination. Indeed, they only developed his energy and persistence.

3. Near akin to this we mention his undaunted courage. Cautious, brave, unfearing, unflinching, he could, and did, stand alone at times when everyone seemed against him.

4. His patriotism. This was too marked to need mention.

5. Another quality for which his memory is most cherished was his absolute integrity.

6. The crowning element in his character was his faith in God.

Washington is not dead. He has risen to greater influence and higher service and by his life will influence thousands for their good.

Washington is invisible, yet potent, and stands today behind senators and representatives. His words are uttered in legislative halls, and his thoughts are voiced in emphasis in many public addresses amid the turbulence of political campaigns. As often as we have looked into his benign face and listened to his fraternal counsels, our sectional discords have disappeared, petty ambitions have subsided, timid doubts have vanished and selfish purposes have receded. He stands today above the din and confusion of the earth's battlefield and the turmoil and contentions of civil strife and life and speaks to the heated and scrambling throng and bids us all to be manly, thoughtful, patient and considerate, not "like dumb driven cattle, but heroes in the strife."

As a man, pure and simple, he was many-sided, not without faults but was richly endowed in the intellectual grasp of great questions and possessed rare ability for the solution of difficult problems. He understood human nature to a remarkable degree and easily secured the unfaltering confidence of men.

As a patriot he combined enthusiasm with sagacity. The flame of his enthusiasm burned with ever increasing light upon the altar of his heart. He was not impatient with old things and he was not headstrong concerning new ideas.

As a statesman he possessed rare executive ability. To handle men is a great gift but he marshalled his forces with remarkable skill. The combination of dignity and intimacy that prevailed in his attitude toward his followers won him their highest regard and affection, gave him a high quality of leadership which made him intrepid in the face of the greatest dangers and enabled him to lead where few would dare follow.

As a soldier he met the best tests. He was never rash, but always brave. He was considerate but energetic. He was never heard to boast of his own heroism but his record shows nothing but unremitting valor. He never drew a sword except in defense of liberty and independence and he never sheathed it in the presence of tyranny.

As a Christian he was a happy combination. He united morality and piety. He recognized the Christian sources of inspiration and guidance and believed in being a faithful and loyal disciple of the meek and lowly Nazarene, and an earnest and efficient follower of the great Captain of our Salvation.

Cherish his memory. Imitate his example. Thank God for our nation. Resolve on patriotic devotion to everything which can advance our beloved country.

OFFERTORY PRAYER: Our Father, we ask thee to multiply and magnify this our offering even as Jesus multiplied and magnified the five loaves and two fishes, that it may become mighty to do much good. In Jesus' name. Amen.

Illustrative Material

CHOICE WASHINGTON ILLUSTRATIONS

WASHINGTON AS HE LOOKED

According to Captain Mercer, the following describes Washington when he took his seat in the house of burgesses in 1759.

"He is as straight as an Indian, measuring six feet two inches in his stockings, and weighing one hundred and seventy-five pounds. His head is well shaped, though not large, and is gracefully poised on a superb neck, with a large and straight rather than a prominent nose, blue-gray penetrating eyes, which are widely separated and overhung by heavy brows. A pleasing, benevolent, though commanding countenance, dark-brown hair, features regular and placid, with all the muscles under control, with a large mouth, generally firmly closed."

Houdon's bust accords with this description.

WASHINGTON'S BIRTHDAY

"Run the flags up, every one,
Fly the old red, white and blue,
All to honor Washington,
Good and brave and true."

WASHINGTON'S SOUND IDEAS

As a young man Washington had sound ideas of citizenship. He had no thought that the business of a gentleman was to loaf or play. Devotedly fond

of riding and hunting and all the healthful activities of open-air life, these were kept in their place. Heir to a large though somewhat impoverished estate, he set himself as a mere boy to the earning of his own living. His work as a surveyor was thorough and accurate, "the best that could be made," says one of his biographers. He demanded the same thoroughness of others; some of the stories which ascribe to him a thrift akin to meanness are traceable to his insistence that in the handiwork of life men should give full measure.

WASHINGTON'S ATHLETIC SKILL

Many stories are told which show Washington's athletic skill. During a surveying expedition he first visited the Natural Bridge in Virginia. Standing almost directly under it he tossed a stone on top, a distance of nearly five hundred feet. He scaled the rocks and carried his name far above all others. He is said to be the only man who could throw a stone across the Potomac River. Washington was never more at home than when in the saddle. "The General is a very excellent and bold horseman," wrote a contemporary, "leaping the highest fences and going extremely quick, without standing on his stirrups, bearing on his bridle or letting his horse run wild."

After his first battle Washington wrote to his brother, "I heard the bullets whistle about me, and, believe me, there is something charming in the sound." But years after, when he had learned to know of the horrors of war, he said, sadly, "I said that when I was young."

WASHINGTON WITH THE CHILDREN

A very sweet story is told which shows how fond Washington was of children. One winter night a large house in a Northern State was brilliantly illuminated; the table was spread with fine silver and glass and bright decorations, while a number of good things were provided for eating. The domestic said that the guest had arrived an hour before and had been shown to a room, so that he could rest and wash before dinner. As he did not come down, the host excused himself to his other guests and went upstairs. On his way he passed the nursery, and there sat the missing guest, a baby astride his foot. He was "riding the child to Boston" and singing quite lustily "How the Derby was Won," to the delight of another child close by. When he saw his host, he was a little confused, but finished the song, then rose and bade the children good-night. "Say, 'Good-night, and thank you, General George Washington!'" said the father. "Good-night and thank you, General George Washington," the children called after him. How happy those children must have been through life to remember the time when Washington forgot his dinner to play with them!

WASHINGTON'S NAMESAKE

At one time, as Washington entered a shop in New York, a Scotch nursemaid followed him, carrying her infant charge. "Please, sir, here's a bairn was named after you."

"What is his name?" asked the president.

"Washington Irving, sir."

Washington put his hand upon the child's head and gave him his blessing,

little thinking that "the bairn" would write, as a labor of love, a life of Washington.

WASHINGTON'S BIRTHDAY STORY

A rich but miserly old New Yorker was approached, several years ago, with a request for a subscription to a statue of Washington, to be erected in his city. *Short Stories* relates what followed.

"Washington! Washington!" the rich man exclaimed. "Why, Washington does not need a statue. I keep him enshrined in my heart!"

In vain were the visitor's solicitations, and he was naturally indignant at the parsimony of the millionaire.

"Well, Mr. R.," he remarked, quietly, as he rose to leave, "all I can say is, that if the Father of his Country is in the position in which you describe him, he is in a very tight place!"

FOR THE EVENING SERVICE

TITLE: *The Heavenly Olympic.*

TEXT: "Let us run with patience the race that is set before us." Hebrews 12:1.

THE SERMON OUTLINE

INTRODUCTORY: The Christian life is compared to a race. May be strikingly illustrated by the foot race in the Olympic games. Paul has his eyes on these games in this and other passages. The persons who ran were duly qualified both by character and ability and properly enrolled and introduced into the course with much ceremony. The distance and width of the course were marked out. The prize set forth. All ranks and conditions of Grecians present. Judges sworn to act impartially. The signal given, the race run, the prize won. The winner was carried to the Judge, the prize given, the crown put on, and the name of the successful one proclaimed to the great assembly. He was afterwards supported in life, honored in death, and his name venerated from age to age.

We must be Christians in order to run the Christian race. Must pursue the course with patience and perseverance. Then we shall be crowned with glory.

I. Our commencing this race. 1. It is not any race, but a particular one. "The race set before us." The course of the world is a course of sin. There is but one way to heaven. Christ is the way. This is the way taught by patriarchs, prophets, apostles. Now all who wish to run this race and get the prize must begin well and go on well if they would end well. 2. We must lay aside every hindrance that would impede our progress. The ancient racers used to put off some of their clothes, and everything that would prove a weight or impediment to running. So must we. The riches and cares, the maxims and customs, the company and amusements, the pleasures and influences of the world are dead weights to the Christian racer.

II. Our progress in this race. 1. We must keep the course. Turn not out of the way. Some run well for a little time and then turn aside. The

middle of the course is the only safe path. 2. We must keep on in the way. Make constant progress in religion. True religion is described in God's word as "walking" and "running" and as "pressing forward." 3. We must go on patiently under all difficulties. "Run with patience." 4. We must keep the prize in view. 5. We must persevere to the end.

III. Our finishing this race. 1. The certainty of having the prize. In the Olympic games, though many ran the foremost only received the prize. But in the Christian race the prize will be given to everyone that endureth unto the end. 2. The prize will be a glorious and enduring one. Not the fading wreath of the ancients. A crown—a crown of glory, a crown of righteousness, a crown of life.

Have you begun the Christian race? If not, when do you mean to begin it? Remember that without beginning there can be no end and without running in this race you will never have the prize.

You who have begun, how are you progressing? Be not cast down by the difficulties and hindrances in the way. Look to Jesus, think much of what he has done for you, of the example he has shown you. Think of the spectators looking on. Think of the prize and the certainty of winning it and keep on even to the end.

STORIES TO TELL, OR SERMONS TO CHILDREN

TITLE: *The Longest Candle (1).*

TEXT: "O satisfy us early with thy mercy; that we may rejoice and be glad all our days." Psalm 90: 14.

An evangelist was talking to a meeting of children. He brought out a row of candles on a board; a very long candle was at one end, a very short one at the other. Between the long one and the short one were candles of various heights. He said that by these candles he wanted to represent the grandfather, father and mother, boys and girls and the baby of the family who never heard of Christ until a missionary came—whom he represented by a lighted candle—and then they all gave their hearts to Jesus, and from that day loved and served him. He asked them which candle represented the grandfather, the mother, and so on. They all thought the tallest candle would be the grandfather, but he told them: "No, that stands for the baby, the youngest member in the family." Presently one little boy said, "I know why; he has the chance to shine the longest for Jesus."

Yes, children, give your hearts to Jesus now, while you are young. Then you can shine for him as long as you live, and you can also have the joys of his religion as long as you live. Pray, "O satisfy us early with thy mercy; that we may rejoice and be glad all our days."

TITLE: *The Sin of Ignorance (2).*

Sir Robert Ball, the famous English astronomer, whose death occurred some time ago, used to tell a little story of an experience he had when he was at the Dunsink Observatory. A farmer came to him one day and asked if he might look at the moon through the telescope.

"Surely you can," said Ball. "Come around tonight, and I will be very happy to let you see it through the telescope."

"Can't I see it now?" asked the farmer, surprised.

"I'm sorry that you cannot," answered the astronomer. "You will have to wait until tonight."

"Huh!" was the contemptuous reply. "Then your old telescope is not so great a thing as they say. I can see the moon at night without it."

I suppose it is not right to think of ignorance as always a sin. But, young people, it is a great thing to know much both of things temporal and things eternal.

THE SUNDAY SCHOOL LESSON

TITLE: February 21: *Jesus Raises Lazarus from the Dead.*
John 11:1—12:11.

GOLDEN TEXT: "I am the resurrection and the life; he that believeth on me, though he were dead, yet he shall live." John 11:25.

TEACHING THE LESSON

I. *The character.* "I am the resurrection," etc. Christ. 1. It is by him the truth of resurrection and eternal life are revealed. Confused notions before Christ came. He taught these truths with great clearness, illustrated and proved them by raising others. Best by his own resurrection, etc. Influence of this act will never end. 2. It is by his power these are bestowed. "I am the resurrection," etc. "As the Father raised up," etc. II. *The promise.* 1. The characters to whom the promise is directed: "He that believeth," etc. Necessity of faith. Turning point in your immortality. 2. The application of the promise. "Though he were dead." III. *The appeal.* "Believest thou this?" Christ brings the whole to bear on personal experience. What is your answer? If we believe it we shall not mourn improperly for those who are gone. It will be our principal security in face of death. Martha's creed. 1. The guide of her faith was the word of Christ. 2. The ground of her faith was the authority of Christ. 3. The matter of her faith was that Jesus was the Christ, the Son of God, the one who should come.

ILLUSTRATIONS

THE WAY ACROSS

She was only a tiny girl, unused to travelling, and it happened that in the course of the day her train was obliged to cross two branches of a river and several wide streams. The water seen in advance always awakened doubts and fears in the child. She could not understand how it could safely be crossed. As they drew near the river, however, a bridge appeared, and furnished a way over. Two or three times the same thing happened, and finally the child leaned back with a long breath of relief and confidence. "Somebody has put bridges for us all the way!" she said in trusting content. That is how we find it in life. God has built bridges for us all the way. Easter is the way across. Christ's resurrection is the way across. Christ's power over death is the way across Death's cold stream.

THEY DO NOT DIE

The *Indian Witness* is authority for the story of two Korean women who stood watching a funeral procession on its way to the foreign cemetery. "What sight is this?" asked one. "The burying of the good missionary's little son," answered the other, sorrowfully. "That is very, very sad," replied the first sympathetically. In Korea a son is by far the most precious of all possessions. "Yes, it is very sad; but not so bad for them as for us," said the other. "They know something that makes them sure that they will get their children back some day. We know nothing about how to get ours back again." We do not get our children or any of our dear ones back to us here in the world; but we know that we shall go to them. They do not die.

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday, February 21

Monday, February 22

Tuesday, February 23

Wednesday, February 24

Thursday, February 25

Friday, February 26

Saturday, February 27

SUNDAY, FEBRUARY TWENTY-EIGHTH

THEME: *Warning Against Shipwreck.*

SUGGESTED SCRIPTURE READING: 1 Timothy 1: 1-20.

SELECTED HYMNS: "Jesus, Saviour, pilot me."—Edward Hopper. "Eternal Father, strong to save."—W. Whiting. "Fierce was the wild billow." "When the weary seeking rest."—H. Bonar. "Star of peace to wanderers weary."—Jane C. Simpson.

SALUTATION: "The Lord is nigh unto all who call upon him, to all who call upon him in truth. He will fulfill the desire of them that fear him; he also will hear their cry and save them." . . . "Let us draw near with true hearts and full assurance of faith."

THE SERMON

TITLE: *Warning Against Shipwreck.*

TEXT: "Holding faith and a good conscience; which some having put away, concerning faith have made shipwreck." 1 Timothy 1: 19.

THE SERMON OUTLINE

INTRODUCTORY: A few years ago it was our privilege to have place on a ship that was being launched, and feel the thrill of excitement as she shot down the stays and plunged into her ocean home. After the momentary excitement of the motion of the ship, the cheering of the multitude, the bestowing upon the vessel of a name, there came the thought of not a little solemnity in considering the many storms the boat would likely have to meet. Nor were these thoughts ill-conceived, for upon the first voyage she was caught in a violent gale and had her bowsprit carried away. We are glad to say that she is floating still and doing good service. Nevertheless, we still consider it a solemn and impressive sight to see any vessel start on its life voyage, for it always brings up the thought as to what she may meet.

If this is true of a vessel how much more so of a Christian starting, or even some distance on, in the voyage of life. Paul plainly speaks of some who, having put away faith and a good conscience, have made spiritual shipwreck—are wrecked for two worlds. Let us pay heed to some warnings to prevent such shipwreck.

I. Don't lose your reckoning.

Paul mentions at least two ways of doing this.

1. By putting away faith. There are many who in their early homes were taught the truth of God and were well instructed in the way of life, but they have let intellectual pride come in. They are not true to the religion of their fathers. They have gradually put away faith. They are resting now only

in some theory of future probation or "eternal hope"—are just drifting, or answer all questions with the agnostic's reply, "I don't know." Where are you spiritually? "I don't know." How do you stand related to God and eternity? "I don't know." Then, my dear friend, you have lost your reckoning.

After a voyage of three thousand miles the "Schiller" was wrecked on Bishop's Rock, at the very foot of Bishop's Rock Lighthouse. Captain Thomas thought he was two miles at least off the rocks, but he really did not know where he was. His mistake sent three hundred and forty-two souls unwarned to eternity.

But ship captains are not the only people who lose their reckoning. Every day you can find people who do not know where they are. Ask them how they stand related to God and Christ and the Bible and heaven. They cannot tell you. They are sailing thoughtlessly—maybe recklessly—almost upon an awful reef of destruction; and yet they go on. Let me entreat you to stop. Stop! Stop stockstill until you find out where you are! You are running in a fog. The law requires you to stop and get your reckoning. It is an awful thing for one to put away faith, lose his reckoning and, drifting, make shipwreck of the soul.

2. By tampering with conscience. Indeed, nearly everyone who goes wrong begins in this way.

A few years ago one of our fine Cunarders lost her reckoning and came near being lost. When they discovered the cause they found that a nail had been driven in the pilot-house carelessly near the compass, and had deflected it a little so that it was not trustworthy to steer by. To be sure, the deflection was very slight, but in the width of an ocean voyage it made not a little difference in the direction of the vessel.

Just so it is with conscience; it is liable to be deflected by very little things. This is one reason why we should always act with decision even in the smallest matters of duty—in order to keep conscience true. If you allow it to be deflected even a little you will lose your reckoning, and losing reckoning you are liable to make shipwreck of your soul.

II. Avoid the rocks.

There are many. We will mention only a few.

1. Avoid the rock of covetousness. God has put a text as a light-house to warn us off this rock: "Take heed and beware of covetousness."

2. Avoid the rock of evil company. Many a fine vessel has been wrecked on this rock. Here is another light-house if we will heed it: "The companion of fools shall be destroyed."

3. Avoid the rock of irreverence for the Sabbath. Not a few have run upon that rock and made shipwreck of the soul. Here is the light-house: "Remember the Sabbath day to keep it holy."

4. Avoid the rock of spiritual procrastination. People know their duty; why will they delay in matters of the soul? When the "Loch Earn" and the "Ville du Havre" collided, in just twelve minutes the second named went down with two hundred and twelve souls. How much time had they to prepare? It is better, like one of these passengers, a young Princeton graduate, Hamilton Murray, to be ready. Many intend to become Christians, but delay. Here is another divinely erected light-house to warn off this rock: "Grieve not the Holy Spirit of God."

Keep your reckoning. Keep off the rocks.

OFFERTORY PRAYER: Our Father, we cannot make thee rich gifts of gold and silver. We can only enrich thy great heart by giving thee our hearts. And so, with this offering, we consecrate ourselves to thee anew, to be wholly thine. Bless our offering and bless us in bringing it. We ask in Jesus' name. Amen.

Illustrative Material

SEED THOUGHTS

Your soul is an immortal ship on a dangerous sea. Conscience is the captain, reason the steersman, the Bible your chart, and your natural appetites are the sturdy crew—good servants they, but worst of masters. But the crew sometimes mutiny and put conscience overboard, and then passion becomes the master and owner of the ship and seizes the helm."—J. W.

Making shipwreck of the soul: 1. A good start. Timothy was of good stock. Had wise and godly upbringing. Had training in the Word of God. His personal character good. 2. Good equipment. "Holding faith and a good conscience." Good conscience—one tender, sensitive, pure. Add, a sound and living faith. 3. A fatal disease. "Some persons"—not Timothy. Compass overboard. Sails carried away. Vessel shattered. On the rocks!

A brig fifteen hundred miles out from land without one square yard of canvas is better off than a young man who has no religion and no faith.—J. T. D.

No wonder such an illustration should have occurred to Paul. He had not forgotten his terrible experience in the autumn of 62, just three years before. For fifteen weary days, the fierce Euroclydon blowing and neither sun nor stars appearing, he had been tossed up and down on the angry sea of Adria, the vessel a mere plaything of the gale.

CHOICE ILLUSTRATIONS ON THE THEME

WARNINGS IMPORTANT

"Warning—Live Rail—Danger," run the words in the electric car station. A man climbs down to the track and lays his hand on that rail. "Warning—Live Rail—Danger," says his drawn, prostrate, death-struck body to horrified beholders. Will the people heed the warning of the words which were set on that rail now? Too often the penalties which others pay do not deter us. Warnings are important, kindly, yet often trifled with.

DUTY OF WARNING

The man in the driver's seat of the automobile is no more legally responsible for giving a warning when he is about to turn or stop; the railroad company is no more bound to put a danger sign or safety gates, or a watchman at its crossings; the foreman of the road gang is no more culpable for not warning traffic that a blast is about to be exploded on the road than we are responsible for warnings to the wicked. Both warnings and wooings are love-prompted—Divinely love-prompted.

CONSCIENCE KEPT TENDER

A tender conscience is one which is constantly obeyed. But if we disobey conscience it will speak less plainly after a while. Perhaps we may not hear it at all. I wonder if you have read that poem written by the colored poet, Paul Laurence Dunbar?

'Good-bye,' I said to my conscience—
'Good-bye for aye and aye,'
And I put her hands off harshly,
And turned my face away;
And conscience, smitten sorely,
Returned not from that day.

But a time came when my spirit
Grew weary of its pace;
And I cried: 'Come back, my conscience,
And I long to see thy face,'
But conscience cried: 'I can not;
Remorse sits in my place.'

CONSCIENCE GIVES WARNING

A short time ago I read a story that made me thoughtful. A great menagerie was sold by auction. Some straw that had been used as temporary bedding for the wild beasts was bought by a man who owned a livery stable. And horses that had never seen a lion were uneasy and refused to enter the stalls where the straw was. It was an instinctive dread of an unseen enemy. And it is possible for a conscience to be so delicately adjusted to the voice of God that when a lure which we do not certainly know to be sinful, a cunningly baited trap for the soul, is placed in our track, there shall be such spiritual instinct, a divine scent, that shall make us draw back and avoid the danger.—H.

FOR THE EVENING SERVICE

TITLE: *The Good Hope.*

TEXT: "A good hope through grace." 2 Thess. 2:16.

THE SERMON OUTLINE

INTRODUCTORY: Hope, what is it? The anticipation of promised good. A confident expectation of future blessing whether temporal, spiritual, eternal. Hope is the chief pillar of life—supports the mind under all its change, trials, difficulties. And if so in temporal things, how much more in those which are spiritual and eternal. But this hope all have not, nor all that fancy they have. There is a false hope as well as a good hope. Some build their houses on the sand. Others on the Rock of Ages.

I. There is such a thing as a false hope. This is implied in the text. And the false hopes are varied and many. 1. Some depend on their birth and

parentage. As did the Jews. 2. Others on their baptism. As if it were regeneration. 3. Others on religious education and creed. Devils know and believe, but have no hope. 4. Others depend on their conviction without conversion. 5. Others on their desires and resolutions. 6. Others on their morality. As if serving men would do instead of serving God. 7. Others on the profession of religion. Which may be without the possession of religion. Any one of these things or all put together, will not suffice. Unless we are partakers of divine grace, it is really worse than no hope at all, for there may be hope for those who feel they are without hope.

II. All the hope we have is through grace. Grace is the commencement, progress, and consummation. Redeeming grace. Regenerating grace. Sanctifying grace. Persevering grace.

III. This is a good hope because it is a spiritual one. A lively hope. A hope that maketh not ashamed. A sure and certain hope. As a sure anchor to the soul. "Which hope we have as an anchor of the soul, both sure and steadfast, and which entered into that within the veil."

"The hope of the righteous shall be gladness; but the expectation of the wicked shall perish."

STORIES TO TELL, OR SERMONS TO CHILDREN

TITLE: *The Upholstered Worm (1).*

"Who can describe a caterpillar?" asked the teacher. "I can, teacher!" shouted Tommy. "Well, Tommy, what is a caterpillar?" "An upholstered worm."

I am going to talk to you about a beetle and how he acts while he is an upholstered worm and after he becomes a beetle. This beetle, the tiger-beetle, he is called, leads a Jekyll-Hyde life. As a beetle, he's a lively fun-maker, enjoying life and spending most of it running about over the ground or dancing in the air; but before he reaches the beetle stage of his existence, when still in the larva state, he's a treacherous cannibal. If he were human, we would call him a Jekyll-Hyde sort of person. Since he's only a bug we name him the cicindela, or the tiger-beetle.

Probably he's most interesting as a cannibal, so we'll describe his life as Hyde first. He lives in a hole in the ground, made like a tiny well. The caterpillar holds fast to the sides of the well by two hooks at one end of his body, which keep him from slipping and keep his head always at the top of the hole.

His head is fitted with a pair of sharp jaws. An innocent insect, taking a promenade, steps too near these jaws and snap! the innocent insect disappears. All day the caterpillar lies in wait and waxes fat off his victims.

Finally he becomes a beetle, and puts on a coat of green or gray, sometimes elegantly spotted, and then he's a dude. He still keeps his jaws, however, and he's just as hungry as when he was a caterpillar. That's why they call him a tiger.

This fable teaches that it is no sin for a caterpillar to be a caterpillar, an upholstered worm, nor for a beetle to be a beetle; but it is very wrong for boys and girls to live a double life. Some children when they are good they

are very good, but when they are bad they are horrid. Be good. Be steadily good—dependably good.

TITLE: *A Self-Winder (2).*

Tommy, whose uncle was a farmer, had been spending his holidays there. One morning, anxious to amuse the youngster, his uncle took him round to make a tour of the land.

In the yard they came across a small retriever puppy, who was whirling round and round chasing his tail. "Oh, uncle," cried Tommy, "what kind of a dog is that?"

"That's a watch dog, Tommy," replied his uncle.

"Oh, I see," continued the lad, "I suppose he is winding himself up now!"

Boys, you can make an application of that story. Be a self-winder. If you are a watch be the best kind of a watch—a self-winder.

THE SUNDAY SCHOOL LESSON

TITLE: February 28: *Jesus Teaches Respect for Law.* (Temperance Lesson). Matthew 22:15-22.

GOLDEN TEXT: "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill." Matt. 5:17.

TEACHING THE LESSON

God has laws. They are for good. The law of God is not the conflict of will with will, but of wisdom with folly. So must our human laws be. And they must be observed. Otherwise anarchy would reign.

Of course we cannot hope for law-enforcement by force alone. It must be found in public opinion. No law is self-operating. The real power behind law is the public. That shows the importance of education and agitation.

The prohibition law is in our Constitution. No one has a right to break or evade it. The man is no patriot, be he rich or poor, who tries to do so. If we repeal laws like the prohibition law because some officers do not enforce it, then we must repeal all laws and make our law to suit the criminal, rather than force the criminal to observe the law.

Let us heed and teach others to heed the ever important saying of Abraham Lincoln: "Let every American, every lover of liberty, every well wisher to his posterity, swear by the blood of the revolution never to violate in the least particular the laws of the country, and never tolerate their violation by others. As the patriots of seventy-six did to the support of the Declaration of Independence, so to the support of the Constitution and laws let every American pledge his life, his property and his sacred honor. Let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and his children's liberty. Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in the schools, in seminaries, and in colleges; let it be written in primers, spelling books and almanacs; let it be preached from the pulpit, proclaimed in the legislative halls, and enforced

in courts of justice. In short, let it become the political religion of the nation."

ILLUSTRATIONS

ZEPPELIN RULES

"Be not deceived; God is not mocked; whatsoever a man soweth that shall he also reap."

"A Zeppelin is the strictest Sunday school institution, no drinks and no smokes," said Lieutenant-Commander Marthy of the first air-ship that dropped bombs on London. He added, "We ate before we started, and then occasionally took a pull at the thermos bottle of hot coffee or tea." "Nothing stronger?" broke in the *World* reporter. "No, absolutely nothing stronger. Zeppelins have neither bar, kitchen, pantry, nor dining-room. Zeppelins are teetotalers. We have got to have clear heads up there, and cool, steady nerves—nerves which spirits don't necessarily furnish."

TIME FOR THE COMMITTAL SERVICE

Bishop McDowell, introducing Secretary Daniels to the Baltimore M. E. Conference, said: "The Secretary wishes no other liquor about the navy than water." The Secretary in the midst of a scathing denunciation of the liquor traffic suddenly paused and after a moment of thought said: "But why speak disrespectfully of the dead?"

MY SERMON NOTES

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MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday, February 28

Monday, March 1

Tuesday, March 2

Wednesday, March 3

Thursday, March 4

Friday, March 5

Saturday, March 6

SUNDAY, MARCH SEVENTH

THEME: *The Flesh and the Spirit* (Lenten Theme).

SUGGESTED SCRIPTURE READING: Gal. 5:1-26.

SELECTED HYMNS: "Fight the good fight with all thy might."—J. S. Monsell. "My soul, be on thy guard."—George Heath. "Oft in danger, oft in woe."—H. K. White. "Christian, dost thou see them?"—Andrew of Crete. "How firm a foundation." "K." "Soldiers of Christ, arise."—C. Wesley.

SALUTATION: "They that wait upon the Lord shall renew their strength; they shall run and not be weary; they shall walk and not faint." . . . "Wait upon the Lord, be of good courage, and he shall strengthen thine heart."

INVOCATION PRAYER: Almighty God, our heavenly Father, we ask thy blessing upon us now as a waiting congregation. Give us the spirit of adoration, the spirit of supplication, the spirit of hopeful expectation as we wait in thy presence. Grant that with an eye single to thy glory we may worship thee who art a spirit in spirit and in truth—in the very beauty of holiness. We ask in Christ's name. Amen.

THE SERMON

TITLE: *The Flesh and the Spirit* (Lenten Theme).

TEXT: "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would." Gal. 5:17.

THE SERMON OUTLINE

INTRODUCTORY: In many parts of the world and by many Christians this is being observed as the Lenten season. In it we think of the struggle between the flesh and the Spirit. The Christian life is one long conflict between opposing forces, designated, respectively, the flesh and the Spirit, or between the old nature and the principles implanted in us by the renewing work of the Holy Spirit. "The flesh lusteth against the Spirit." That is, the inclinations and desires of the flesh are contrary to those of the Spirit, or between the old nature and the principles implanted in us by the painful controversy in our souls of which we are all conscious. "These are contrary the one to the other." They are opposite in nature. They can never harmonize. Paul makes very plain how contrary the one is to the other by giving a list of some of the effects produced by each, these effects differing very widely. They are as opposite as adultery, wrath, strife, murders, drunkenness, etc., are to love, joy, goodness, gentleness and temperance.

"So that ye cannot do the things that ye would." This statement is a little stronger than the original would warrant. There is no declaration about the possibility or the impossibility, the ability or the inability of man to do right or wrong. It simply affirms as a fact that where these opposite principles exist a man does not do the things which he otherwise would do. The teaching is that in the mind of a renewed man there is contrariety in the two influences which bear on his soul, the Spirit of God inclining him in one direction and the lusts of the flesh in another, and that one or the other of these influences becomes so great as in fact to largely control the mind and the life.

I. Consider first the conflict. It is a conflict for the soul on the battlefield of life. This is what the apostle Peter means when he says, "I beseech you, as strangers and pilgrims abstain from fleshly lusts which war against the soul." It is in this conflict indeed, as Cæsar said of the battle he once had in Africa with the children and partakers of Pompey that, in other battles he was wont to fight for glory, but there and then he was obliged to fight for his life. This is a conflict in which our very soul lies at stake. As someone has said, "All growing Christians are like men working under difficulties; like racers who must carry weights; like men rowing against wind and tide, yet compelled for dear life to row." Indeed, the Christian's life must be a battle from the very nature of the case. Flesh and Spirit are as contrary as water and oil, as light and darkness, as good and evil. So to do the things they would and ought to do, Christians have to fight.

We might name a number of reasons why this is true. One is on account of the sin which is a part of our nature. There can be no doubt that there is an evil principle within dishonoring our best service. Another arises from our evil habits. Sin once committed retains power over our souls. It has given a taint to our thoughts and words and works, and though with many efforts we would wash it out from us yet this is only gradually possible. Then, too, there are sins arising from lack of self-command. The governing principle within us is weak and we find it difficult to do the things that we would. Then, too, there are sins we fall into from being taken unawares. There are sins which arise from Satan's temptations, inflaming wounds and scars or past wounds healed, or nearly so. There are sins which arise from a deficiency of practical experiences or from ignorance how to perform duties which we set about. Unworthy motives, low views, mistakes in principles, false maxims, negligence, forgetfulness, heedlessness, want of seriousness, all these infirmities may be and are found in persons conscientiously desiring to do right and yet painfully conscious of frequent failures. A garrison is not free from danger while it has an enemy lodged within. You may bolt all your doors and fasten all your windows; but if the thieves have placed even a little child within doors who can draw the bolts for them, the house is still unprotected. All the sea outside the ship cannot do it damage till the water enters within and fills the hold. Hence, it is clear, our greatest danger is from within.

We all know what it means to have this traitor within, lurking in our hearts which causes the flesh to lust against the Spirit and so often results in our doing the evil that we otherwise would not do; and so the battle rages.

II. The way to win.

What is the remedy? How may the better nature win? First, hold fast upon God. Second, wield mightily the weapon of prayer. Third, strive with

all your might as if everything depended upon you. Fourth, trust in God as if all depended upon him. Look up continuously with faith and seek to have continual strength within and intense repugnance to everything evil. So doing, the flesh must gradually yield. You will gain victory after victory. Strength will be added to strength and with Divine help you will finally conquer.

III. The value of the struggle.

Christians do have to fight, but they gain immensely by fighting. All valuable discipline comes from difficulties faced and overcome. It is better to fight and win than to obtain moral mastery without fighting.

1. For one thing the struggle draws us closer to Christ. We become conscious that in him is our strength and that we win only as we abide in him.

2. Secondly, the struggle develops our strength. The Indians have a saying that the spirit of a vanquished enemy enters into the victor's soul to strengthen him for every coming conflict. This is literally true in the Christian life. Strength is increased by every conflict. Every victory won fits us better to win another.

3. The value of the struggle is seen also in that it enables us to appreciate more fully the bliss of heaven.

> "He who hath never a conflict, hath never a victor's palm,
> And only the toilers know the sweetness of rest and calm."

Rest, peace, joy, victory; all must be the sweeter in heaven for the struggle on earth through which we have passed to win them.

LENTEN PASTORAL PRAYER: Almighty God, Father everlasting, who hast set us in the fellowship of thy Son Jesus Christ, be near to us in this Lenten time of meditation and communion. May our hearts be open to every holy affection, and ready to receive and cherish every sacred memory and serious impression. Give us to know the power of that life and death which the season commemorates. Let a portion of the spirit which led our Saviour to the cross descend upon us and fill our hearts with love to God and man. Here and now may every selfish passion and desire be stilled and may the peace of God which passeth all understanding keep our hearts and minds in Christ Jesus, our Lord. Amen.

OFFERTORY PRAYER: Out of thy fulness have we all received, and grace for grace—one measure of blessing upon another. Receive the offerings we bring thee with gratitude for all thy benefits. Use them for the extension of thy kingdom in the world, and bless us as we bring them. We ask in the name of Christ. Amen.

Illustrative Material

SEED THOUGHTS

We are feeble-minded, excitable, effeminate, wayward, irritable, changeable, miserable. We have no lord over us because we are but partially subject to the true King of our souls.—J. H. N.

Conflict and conquest: 1. A fact stated—"the flesh." 2. The attitude

of indwelling sin—not dead, restful, quiet, submissive. Therefore conflict. 3. The conquest. Grace. Victory. "Greater is he that is with us." Not always slaves. Deliverance.—H. T. C.

The way to subdue sin is to introduce a master-power. You will never actually destroy the wrong will; but you must neutralize it with another will.—J. V.

The flesh desires ease and thus comes into collision with the Spirit, which requires us to fight the good fight of faith.—Heb. 12: 1, 2.

"Out of the heart," said he who knows it, "proceed evil thoughts." Yes, but what come out next? Murders, adulteries, fornications, thefts, false witness, blasphemies. A horrible gang. How quickly they come on! Once the fountain were cleansed the streams of life would be pure.—W. A.

CHOICE ILLUSTRATIONS ON THE THEME

FOES OF THE SOUL

There is nothing in the entire round of Christian worship and communion which is not exposed to abomination and abuse. There is not a single plant in your garden which is not the gathering-ground of some particular pest; aye, and the more delicate and tender the plant, the more multitudinous are the foes. But you do not banish the plant because of the pests; you accept the plant and guard it against the pests.—Rev. J. H. Jowett, D.D.

CONFLICT OF THE SOUL

At a celebrated battle there was one position from which the enemy, after suffering defeat in every other part of the field, kept up an unabated fire. There a huge twenty-pounder vomited forth galling and continuous discharges; nor could our artillery nor musketry nor riflemen silence it. "That gun," said the commanding officer addressing the men of two regiments, "must be taken by the bayonet. I must have it"; adding, as he placed himself at their head, "No firing, and recollect that I am with you." They needed no more. They advanced; and in a short time they had taken the gun and the position. In the fight for the soul on the battle-field of life let us go forward with Christ. We shall surely win in the end.

BETTER DIE FIGHTING

It is said when the footsore and wearied regiments of the Union Army neared Gettysburg, and the sounds of the battle reached their ears, worn-out and sick officers and men, inspired with a new strength, grasping their arms, moved forward to the scene of strife. A poor fellow who looked the image of death hobbled out of the ambulance and, shouldering his musket, was just starting forward when the surgeon stopped him with, "Where are you going, sir?" The brave fellow said, trying hard to stand firm and speak boldly, "To the front, doctor." "What, a man in your condition? You can't march half a mile. You haven't strength to carry yourself, let alone your musket and equipments. You have every symptom of typhoid-fever: a little exertion will certainly kill you." "Well, doctor," said he, "if I must die, I would rather die in the field than in an ambulance." We may have to watch and fight and pray, but how much better to do that than to give up.

FOR THE EVENING SERVICE

TITLE: *Three Resolutions.*

TEXT: "Therefore I will look unto the Lord; I will wait for the God of my salvation; my God will hear me." Micah 7:7.

THE SERMON OUTLINE

INTRODUCTORY: The prophet is depicting a period which marvellously corresponds to the first age of the Christian era. For he says, "The day of thy watchmen and thy visitation cometh," the time the Lord foretold when Jerusalem was destroyed. Then the church was as sheep among wolves. Princes indeed did "evil with both hands." Judges like Pilate could pronounce in a breath that the accused were innocent and yet condemned. Treachery crept into every home. Hypocrisy prevailed the land over. The church was in the midst of uncompromising enemies. The nearest of their relatives, such as fathers and sons, betrayed them to persecution and death. There was no help for them in man. So the eyes of faith turned to God alone, knowing he would not fail them. Each of us should adopt these resolutions. Many reasons indicate the wisdom of so doing.

I. The resolution of faith. "I will look." 1. The promises encourage me. 2. Experience teaches me. 3. The Lord commands me. 4. The engagement will comfort me.

II. The resolution of patience. "I will wait." 1. For his time is best. 2. For his blessing is worth waiting for. 3. For I shall not be disappointed.

III. The confidence of hope. "My God will hear me." 1. Though my cry be feeble. My faith weak. 2. Though my request be great. 3. Though others disdain me. 4. Though I am alone. Few pleaders in Israel. 5. For he is near.

THE VOYAGE OF LIFE

I. A safe anchor. John 6:21. Christ's salvation.
II. A good anchor. Heb. 6:19. Hope fixed on Christ.
III. The other side. Luke 8:22. Glory to come.—J. R.

STORIES TO TELL, OR SERMONS TO CHILDREN

TITLE: *Lessons from the Dandelion (1).*

TEXT: "The wind passes over it and it is gone." Ps. 103:16.

Once upon a time in a tiny, green camp by the roadside, lived a soldier all alone. He had traveled a long way from a dark underground country, and meant to see something of the world. The first thing he saw was a broad field, full of waving banners, and he thought what a beautiful place he had discovered and pitched his tent among the green grasses.

Soon the raindrop elves saw how tired and dusty he was from his journey, and they soothed him with their musical stories, and gave him a refreshing

shower bath. Through the clouds came the sunbeam fairies, bringing him a beautiful uniform of green and gold, and a quiver of golden arrows. Then the soldier was very happy, and smiled out at passers-by, and cheered many a weary traveler with a glimpse of his sunny face. By and by spring went away over the hilltops, and birds had finished their nesting, and the butterflies came to herald Summer. Then the soldier began to feel tired, and knew that he was growing old. His gray uniform had faded, and the golden arrows had turned to silver, and the wind brownies shot them far away. So the soldier crept down among the grasses, and his green camp was left vacant. But everywhere his silvery arrows fell there blossomed bright, golden flowers, and the little children loved them, and called them dandelions.

Some of the Indians tell to their boys and girls this story about the Prairie Dandelion. In the Southland, the lazy South Wind was resting on the ground. One day, as he looked across the prairie, he saw a beautiful girl with yellow hair. For several days he saw the maiden, and every day he said, "To-morrow I will go and ask this beautiful girl to come and live with me." But the South Wind was lazy, and put off going. One day he saw that the maiden's hair was white as snow. "Oh, the strong North Wind has put his crown on her head!" he sighed, for he thought that he had lost her. But it was not an Indian maiden he saw. It was the Prairie Dandelion, and she vanished one windy day.

Let us do the good things we intend to do now. Opportunity passes. Life is fleeting. Be good now. Do good now.

TITLE: *What a Little Worm Did (2).*

"Papa," said a six-year-old boy one morning, as he and his father walked through an orchard, "what made the leaves of that tree turn yellow?" "True enough," said his father, "they are turning very fast; there must be a worm at work somewhere." So he went and examined about the roots, and he found that a worm had dug its way into the very heart of the tree and had killed it. That worm represents sin, and one sin allowed in the heart will be the means of destroying our peace with God.

THE SUNDAY SCHOOL LESSON

TITLE: March 7: *Jesus Washes His Disciples' Feet.*

John 13:1-17.

GOLDEN TEXT: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matthew 20:28.

TEACHING THE LESSON

Christ appears here as a dramatic teacher. Every act is significant. The old prophets taught in this way. Jeremiah's potter's vessel. Ezekiel's scales. Numerous examples. I. *Here is, first, a matter of inquiry.* Is there anything in the conduct of Christ now analogous to his washing Peter's feet? 1. Yes, when he puts away our infirmities and sins. When he absolves the sinner, puts away sin. This is condescension well imaged in the washing of

Peter's feet. 2. Yes, when he cleanses our prayers. 3. Yes, when he makes our works acceptable. II. *Here is, secondly, a matter for admiration.* This is so when we consider (1) The freeness of the deed. "Lord, dost thou wash my feet?" It is perfectly wonderful that he should. Peter did not ask it. It was unsolicited, unexpected. (2) When we consider the glory of the person. He was Lord, Master, God. "Dost thou wash my feet?" He whom angels worship takes a towel, girds himself—what a stoop is here! (3) When we consider the lowliness of the office. "My feet." A slave's work. To wash my head, purge my mind, cleanse my hands and my heart very condescending. To take the meanest part of me and wash that—how condescending! (4) The completeness of the washing. Things washed by careless servants may need washing again. When washed by the living hands of Jesus they cannot be badly done. III. *Matter for gratitude.* Having washed head, hands and feet with blood he still doth daily wash my feet with water. IV. *Matter for imitation.* "Do as I have done." Great are so by great service. Christ the perfect pattern.

ILLUSTRATIONS

GETTING THE SPIRIT OF CHRIST

Two artists were asked each to make a copy of a famous painting. The one made mathematical calculations and produced a technically correct copy. The other studied the painting, entered into the spirit of the artist, and produced not merely an imitation, but a picture which glowed with warmth and life. We are not, as Christians, simply to copy Christ, but rather to become possessed of his spirit and so produce his life in our lives. Let us aim to become possessed of the spirit of Christ, and so reproduce his life.

CHRIST A PATTERN

Of old, a young apprentice picked up the chips of glass dropped by the master who was completing an oriel window for the cathedral. Bringing those chips together so as to repeat the face of a lustrous angel that had appeared to him in a vision in the night, the boy constructed from the fragments one of the priceless gems of art. And if thy duties seem humble, thy hours fragments, thy tasks broken and obscure, behold, the Christ is the pattern who can transform these fragments into a dream of spiritual beauty. All inspirations toward knowledge, all stimulants toward supremacy of mind have their supreme excellence in that divine One who is higher than earth's noblest spirits, wiser than earth's most gifted teachers, purer than earth's whitest martyrs.

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday, March 7

Monday, March 8

Tuesday, March 9

Wednesday, March 10

Thursday, March 11

Friday, March 12

Saturday, March 13

3. It is the way also to comfort in trial. It was Paul's way of lessening in his own esteem the afflictions to which he was subjected. He learned to think of them as momentary trifles as compared with the eternal weight of glory in prospect for him. He could say, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." He could say, "I reckon that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us." As the prospect of the promised land made the godly Israelites lightly esteem the trials in the way, so the prospect of the glory that awaits the Christian makes him lightly esteem the trials and troubles that he must bear now.

OFFERTORY PRAYER: Gracious God, we thank thee for thy bounteous provision for our needs. We adore and praise thee for thy Son Jesus, who, though rich, became poor that we might inherit eternal riches. In his name we dedicate these offerings to thee. Amen.

Illustrative Material

SEED THOUGHTS

The invisible in man thirsts for the invisible. There are two kinds of rest—one in the body, the other in the soul; two classes of enjoyments—those derived from things, and those drawn from thoughts. For the unseen sources of enjoyment and rest men thirst. Men will continue to live when on earth they are no more living.—S. M.

Paul makes an appeal for life as in the presence of those two empires, "the seen and the unseen"; that every day the heart beats in both, and that a man cannot alienate himself from the one and stand solitary in the other.—W. R. D.

No man is great in any department who does not see things that are invisible. The statesman only when he looks above the material and grasps great principles has breadth and depth of observation. He sees when others see not. The poet thus inspired beholds what others do not see as he looks upon the storm that seems to tear and split the very azure overhead. What a grasp this insight gives the philosopher! It makes the master everywhere.—R. S. S.

1. The seen. 2. Those things which are not seen. 3. The contrast between these two classes of objects.—I. J.

1. Two different classes of objects. Things that are seen. Things not seen. 2. The conduct of the Christian in reference to these things. The attitude of attention, "look." The attitude of faith—believe in the existence of unseen spiritual things. Involves also a high estimate of invisible things. 3. The reason the apostle assigns for this conduct of the Christian. The "things" are satisfying; are eternal. 4. The happy effect produced. Makes afflictions light—gives the glory-look.—C. B.

The text is a double paradox. Things that can be seen are naturally the things to be looked at. And yet the apostle tells us not to look at the things which are seen, but at the things which are not seen. But how can you look at what you cannot see? This is only one paradox of the Christian life, but we shall soon see that there is no difficulty whatever.—C. H. S.

CHOICE ILLUSTRATIONS ON THE THEME

FAITH-SIGHT

A converted Japanese artist said to a missionary, "I suppose the reason why English artists put so much perspective into their drawings is because Christianity has given them a future; and the reason why Oriental artists fail to do so, is because Buddha and Confucius do not raise their eyes above the present."

LOVE ETERNAL

"We loved, we love, and we shall love," is the epitaph on Charles Kingsley's tombstone.

SEEING THINGS UNSEEN

What has been the great and what is now one of the greatest and most influential powers or motives in the human heart? A desire to find some better place, some lovelier spot, than we now have. For what does the tradesman toil? For what does the physician practice? For what does man hope at the decline of life? Some sheltered nook, some quiet spot, where, if he cannot have a rest that will never be moved, he may have, at least, a foretaste and foreshadow of it. What was it that carried Columbus across the western wave amid insubordination within his ship, and the unexpectedly wild waves that roared and curled around and without? What sustained him on the unsounded sea, amid the untraversed waste of waters? The hope of a better country.

SEEING INTO HEAVEN

How real and how near heaven may be to us if we only live in nearness of spirit to it! An invalid girl lay for many months in a little room that had two large windows, one facing southwest and the other toward the southeast. On bright days the little room was filled with a flood of sunshine all day long, making it warm and cheerful. The invalid's couch was so placed that she could look out of both windows; and at a certain hour of the day, when the sun's beams struck into the little room at just the right angle, looking through the south window, nearest her couch, the pain-tortured girl could see the reflection of the other window clearly outlined against the blue sky as if it were a window in heaven. She used to lie and wait eagerly for this hour; and when it came and the reflection was suddenly cast upon the sky, she would cry out happily, "Oh, I can see my window in heaven!" Then she would lie for a long time looking with rapt eyes through this sky window. So it came to pass from her daily looking into heaven that the blessed country became as real to this poor suffering girl as the world about her. There was for her no dark flood, no great silence and darkness and uncertainty between the two worlds—only a flood of God's blessed sunlight, and a dear, familiar window opening into the bending sky, the home of the angels.—Christian Work.

FOR THE EVENING SERVICE

TITLE: *Conviction of Sin.*

TEXT: "And when he is come, he will reprove the world of sin." John 16:8.

THE SERMON OUTLINE

INTRODUCTORY: I. In what conviction of sin consists.

1. Of the reality of sin.
2. Of the number of our sins.
3. Of the greatness of our sins.
4. Of the guilt of sin.
5. Of the danger from our sins.

II. In what way conviction of sin is produced. Through the instrumentality of the law.

1. As recorded in the Ten Commandments.
2. As expounded in the Sermon on the Mount.
3. As magnified in the Cross of Christ.
4. As applied to the conscience by the Holy Spirit.

III. With what feelings conviction of sin is attended.

1. Fear.
2. Shame.
3. Self-condemnation.—B.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Why the Crows Say "Caw."*

Children, I have a strange text for you today. It is not a verse from the Bible, as most texts are and ought to be. It is a living creature God has made, and not a very popular one, either—a crow. At some children's services I have seen birds, canaries, and have heard them singing there. They seemed to sing especially well when the little children were singing or someone was playing on the organ. But my text is not a happy canary, but a crow.

Do you know why the crows say "Caw"? That is my question. Why do the crows say "Caw"? I once read a little story that was written to explain, or rather give an imaginary explanation, of why the crows say "Caw."

The story says: Once upon a time seven little crows lived in a nest and they were as black as any crows you ever saw. In those days crows could talk and I'm going to tell you how it happened that they do not talk still.

These little crows formed a very bad habit. They disliked to be asked a question by anyone and were very rude in their replies. One day when they were near their home nest a woodpecker came climbing up the tree and stopped to speak to them.

"I wonder why your feet are so different from mine," she said socially, showing one little foot to the crows. Now the little crows knew all about it, for their mother was very wise and had told them that morning while they

watched Mrs. Woodpecker climb a tree near by, but they did not care to be troubled to explain and so only said, "Because."

Then Mrs. Woodpecker told them about the nest she was making in a dead tree near by, how she dug and dug into the soft wood of the trunk with her strong bill hammering by the hour until she had a beautiful room ready for her babies where they would be quite safe. "Why do you not build such a nest," she asked, "instead of a great one on a platform like this?"

The crows looked very disagreeable at that and said as before, "Because," and nothing else.

So it was, day after day, no matter what question was asked of these birds, there was always just one answer, "Because."

After a time "Because" seemed too long a reply to make and they would answer only "Cause" and fly away.

They became so disagreeable and stayed so much by themselves that, in time, they quite forgot how to talk, and could only say the one word "Cause," and even this they later shortened to just "Caw," which seemed easier. They became so afraid that some bird would stop to ask a question of them that they began to cry, "caw, caw," when they saw anyone coming. They said it so much and grew so ill-tempered that their voices became harsh and finally the other birds ceased to speak to them and often avoided them.

All this was years ago, but the crows even now have few friends among the birds and, if you will listen in the spring or summer, I'm sure you will hear them cry, "caw, caw," in the meadows.

This story is a warning against becoming cross and short and ill-tempered. It tells us how these things can grow on us gradually till we hardly know it, and we have no friends left. I declare, I hear the crows now in the tree tops. Well, every time you hear them think of how their voices got so harsh, and learn to be kind—to feel kindly and speak kindly. It is right. And it pays.

THE SUNDAY SCHOOL LESSON

TITLE: March 14: *Last Words of Jesus with His Disciples.*

John, chapters 14-17.

GOLDEN TEXT: "I am the way, and the truth, and the life." John 14:6.

TEACHING THE LESSON

The last words of Jesus to his disciples are words of comfort. What are some of the grounds of the comfort he gives? I. *One is that heaven is sure.* (Verses 2, 3.) "In my Father's house are many mansions"—beautiful dwelling-places. "If it were not so, I would have told you." Had we been mistaken he would have undeceived us. "I go to prepare a place for you." A prepared place for prepared people. II. *There is a certain way to heaven* (Verses 4-11). III. *Christ's work does not cease with Christ's departure* (Verses 12-14). IV. *The help of the Spirit is vouchsafed in the absence of Christ* (Verses 15-17). V. *Christ's absence is only temporary* (Verses 18-24). VI. *In the meantime the Spirit will teach and supply our want of*

understanding (Verses 25, 26). VII. *The great legacy of peace to cheer in the Master's absence* (Verse 27).

ILLUSTRATIONS

CHRIST'S GIFT OF PEACE

One reason that Jesus' going away was expedient was because of whom he was to send in his place. Frances Ridley Havergal received an Æolian harp with a letter of instruction for using it so as to produce music. She read the letter hastily, and tried the harp with her fingers. It made only ordinary music. She read again the instructions, and noted that she must place he harp in the window and let the breezes of God sweep its strings. This she did at once, and sweeter music never floated on the air. The Spirit is God's breath, and if we place our life where he can sweep over it he will bring to us a wondrous harmony and peace.

HERE WE REST

There is a legend of an Indian chieftain, who, migrating with his tribe, journeyed over high mountains and through dismal swamps, and at last, having reached a valley fair to behold and good to dwell in, threw down his burdens, exclaiming, "Alabama!" meaning "Here we rest." The true Christian is journeying toward the real "Alabama," the valley-home of the redeemed, where they lay down their burdens and rest. "They rest from their labors and their works do follow them." There is such a "home of the soul."

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday, March 14

Monday, March 15

Tuesday, March 16

Wednesday, March 17

Thursday, March 18

Friday, March 19

Saturday, March 20

SUNDAY, MARCH TWENTY-FIRST

THEME: *The Help of Hindrances.*

SUGGESTED SCRIPTURE READING: James 1:1-27.

SELECTED HYMNS: "He leadeth me."—Joseph H. Gilmore. "Must Jesus bear the cross alone?"—T. Shepherd. "Sometimes a light surprises."—W. Cowper. "God moves in a mysterious way."—W. Cowper. "How firm a foundation."—"K."

SALUTATION: "This is the day which the Lord hath made, therefore will we rejoice and be glad in it." . . . "Praise waiteth for thee, O God, in Zion, unto thee shall the vow be performed. O Thou that hearest prayer, unto thee shall all flesh come."

INVOCATION PRAYER: Almighty God, our heavenly Father, we come to seek thee here in thy sanctuary this (beautiful) holy Sabbath morning. Visit us, we pray thee, in this hour. Our hearts cry out to thee. Soothe and quicken and satisfy us. Forgive our sins. Cleanse our hearts. Exalt our purposes. And may our speech and the hearing of thy Word be rich in new life to our souls. Through Christ we ask. Amen.

THE SERMON

TITLE: *The Help of Hindrances.*

TEXT: "Blessed be the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." James 1:12.

THE SERMON OUTLINE

INTRODUCTORY: No man ever worked his way spiritually in a dead calm. We all need some retarding winds to help us forward, some testing trials to put force and fiber into our souls.

I. Take it, for instance, in the matter of temptation. Did it ever occur to you to thank God for temptation? Did you ever think of your temptations as blessings? And yet it is an inspired apostle who writes: "Count it all joy when ye fall into divers temptations." Do you count it so? Again: "Blessed is the man who endureth temptation." Do you esteem temptations as a part of your blessedness? And yet what kind of a moral invertebrate would you be without temptation? Men talk about the mystery of God's ever having permitted evil to enter the world. It is a mystery. And yet may not its presence result in blessing after all? Where were good's reward if evil had no power? Valueless is the character that knows no testing, and insipid the happiness that has in it nothing of the joy of overcoming. The question in life is not so much how to escape temptation as how to pass through it so

as not to be harmed by it. There is even a way of so meeting temptations as to really get benefit from them. Rightly meeting and vigorously resisting ever puts new fiber into the soul. The Indians have a saying that when a warrior slays a foe the spirit of the vanquished enemy enters the victor's heart and adds new strength for every coming contest. This becomes a literal fact in the spiritual warfare. We grow stronger through our struggles and our victories. Every time we overcome a temptation we are made stronger to overcome the next one, and then the next, and so on. "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." Thus we see the discipline there is in difficulties, the help there is in hindrances, the strength there is in things that take our strength.

II. The same principle holds good in regard to all the responsibilities we must bear. We learn to walk by walking. We learn to write by writing. We learn to work by working. And we learn to bear responsibilities by bearing responsibility. No devout Christian worker ever began a service for God feeling strong and self-reliant and self-sufficient. He always faces the effort in conscious weakness and fear and much trembling. But it is as he goes on to do that God's grace and cheer come to him and he becomes strong and capable and successful as a worker.

III. Trial and affliction work their good results in the same way. Many of the sweetest joys of Christian hearts are songs which they have learned in the bitterness of trial. A story is told of a little bird that would never learn to sing the song the master would have him sing while his cage was full of light. There was so much to take his attention. He would listen to the many voices. He would learn a snatch of one song, a trill of another, a polyglot of all the songs in the grove, but never a separate and entire melody of his own. But the master at last covered the cage he was in and made it dark all about him. Then he listened and listened to the one song he was to sing, and tried, and tried again, until at last his heart was full of it. Then, when he had caught the melody, his cage was uncovered, and he went on singing it sweetly ever after in the light. It is often with our hearts as with that bird.

"Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward"—we all need to have regard to the afterward of trial—"afterward it yieldeth the peaceable fruit of righteousness unto all that are exercised thereby."

IV. This is the lesson we all need to learn from the ~~disciplines~~ trials of life. They are intended not to hinder, but to help us; not to cast us down, but to lift us up. "I never saw until I was blind," exclaimed a man who had neglected spiritual things until this affliction came upon him. Many a man never found himself until he had lost his all. Adversity stripped him only to discover him. He was impoverished only to be made rich. Many a man has been ruined into salvation. The lightning which smote his dearest hopes opened up a new rift in his dark life, revealing possibilities in his nature of patience and endurance and hope and trust he never dreamed he possessed before. It is a solemn prayer and yet one we should all be ready to offer:

"Nearer, my God, to thee,
Nearer to thee;
E'en though it be a cross
That raiseth me."

V. It is in this same cheerful way we ought to regard all the duties and difficulties and responsibilities God in his wise providence puts upon us. They are intended as helps, not hindrances; not to weaken, but to strengthen. The very things we think would hold us down are the things that lift us up; just as a kite flies up because the string holds it down.

Hear a suggestive parable. It is about the wingless birds. There is a myth about the birds, that when they were first created they had no wings. The story is that God made the wings, put them down before the birds and said: "Now, come, take these burdens up and bear them." The birds had beautiful plumage and voices. They could sing and shine, but they could not soar. But at the word of their Maker, they took up the wings with their beaks and laid them upon their shoulders to carry. At first they seemed a heavy load and rather difficult to bear. But as they cheerfully bore them, and folded them close over their hearts, lo! the wings grew fast, and that which they once bore now bore them. The burdens became pinions, and the weights became wings.

Fellow Christians, we are the wingless birds. Our duties are the pinions. When at first we assume them they do seem to be heavy loads. But, glad and happy fact, as we cheerfully bear them on, as we obediently take up the tasks God gives, as we meet the difficulties, as we do the duties, the burdens change to pinions, the weights become wings and lift us heavenward. Let us then with the apostle, "glory in tribulation also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts." Thank God for your testings. Thank God for the difficulties that develop your strength. Thank God for all his disciplinary dealings; for he makes every hindrance a help, every obstacle an impulse onward, every retarding weight a wing to lift us toward himself.

OFFERTORY PRAYER: We hear the instruction, our Father, Vow and pay unto the Lord your God; let all that be round about him bring presents unto him that ought to be feared. Reverently worshiping thee we bring these our offerings. Receive and bless them and us as we bring them. We ask through Christ, our Lord. Amen.

Illustrative Material

SEED THOUGHTS

The wandering Hindu's pipe that draws the serpents out of their holes did not put them there, neither do the temptations which draw out the evil of the heart put the evil there, but only show it.—W. W. C.

A smooth sea never made a skilful mariner. Neither do uninterrupted prosperity and success qualify for usefulness and happiness. The storms of adversity, like those of the ocean, rouse the faculties and excite the inventions, prudence, skill and fortitude of the voyager.

"Blessed is the man that endureth temptation." The same word means both trial and temptation. And it is not at all surprising that there should be one expression for these two things because the things may seem to be different, yet the difference is more in appearance than in reality.—J. J.

Blessing in Trial: There are four possible experiences in regard to the trials of life. 1. They may fail of that which may be their best result. (Fail of the discipline.) 2. They may be made seductions to evil and yielded to. 3. They may be suffered just as brutes suffer pain. 4. They may be "endured." Blessed is the man who has this last experience, who accepts the troubles of life as trials, who endures them, going on his way of duty as speedily in the storm as in the sunshine.—C. F. D.

It is difficulties which give birth to miracles.—Rev. Dr. Sharpe.

It is the surmounting of difficulties that makes heroes.—Kossuth.

Difficulties strengthen the mind, as well as labor does the body.—Seneca.

Difficulties, by bracing the mind to overcome them, assist cheerfulness, as exercise assists digestion.—Bovee.

CHOICE ILLUSTRATIONS ON THE THEME

GAIN OF A HARD TIME

In a sense nothing succeeds like failure. If Disraeli had not made a botch of his first stammering attempt at a speech in Parliament his really brilliant powers might never have been called forth. His failure touched his pride and stung him on to ultimate victory. If John B. Gough had not lain drunk in the gutter and fought delirium tremens, his splendid eloquence might never have aroused two continents to the temperance cause.

OVERCOMING IMPOSSIBILITIES

Recently I visited a school for the blind. One of the pupils took me all over the place. With sure and steady tread she piloted me through hallways, up and down steps, from one classroom to another, and even told me the numbers on all the doorways. She could not see them, but she knew them more accurately than most of us know the details of our buildings. She showed me the manual-training room, where blind people make beautiful baskets and do other sorts of exquisite handwork. She showed me the music-room, where blind little girls were learning to play the piano. I thought of Helen Keller and John Milton. Helen Keller moved the barriers of deafness and blindness, until she at last found speech and the ability to read. Milton did not stop his writing when he became blind.

Beethoven was deaf when he reached the age of forty. In the latter part of his life he could be communicated with only in writing. Yet some of his greatest musical compositions belong to that period. The weak young Roosevelt made himself the robust roughrider and colonel. Franklin, Lincoln, and hundreds of others moved the barriers of poverty. Florence Nightingale moved the barrier of woman's position in her day, and lifted nursing to the plane of a respected profession.

UP AGAINST THE WIND

More than sixty-five years ago a young husband and wife were on the way to California by stage when a wheel broke. They were then at the village of Georgetown, Mo. While they waited for repairs, a negro, learning that the young man was a lawyer, asked him to remain long enough to defend his son, who was accused of murder. The stage was allowed to proceed, and the lawyer remained until he secured the acquittal of the young man. He was ready to resume his journey in search of the new home on the Pacific coast. His plans were speedily changed when an angry mob took the acquitted prisoner and lynched him.

But why should this occurrence change the plans of the young attorney? Simply because he realized that, as the man instrumental in securing the acquittal of the accused, he would be a very unpopular citizen if he remained in town. For this reason he decided to make his home there. He would win popularity in the face of the obstacles that seemed to stand like a stone wall in his path.

He succeeded in his purpose. He won his way to the hearts of the people until they gave him many offices. At length he was sent from his State to the United States Senate, and there for many years he was a leader.

Thus George Graham Vest owed his successful career to his determination to face and overcome difficulties.—Rev. J. T. Faris, D. D.

FOR THE EVENING SERVICE

TITLE: *The King's Highway.*

TEXT: "Prepare ye the way of the Lord," etc. Isa. 4:3, 4.

THE SERMON OUTLINE

INTRODUCTORY: The imagery is taken from the custom of the Eastern monarchs who when they traveled, especially through desert countries, sent out pioneers to "make the road." John prepares the way for Christ, preaching repentance, which is the true preparation for the gospel.

I. Valleys must be leveled up. 1. The first is that of inattention. If we attend not to the gospel message we can neither realize its importance nor secure its benefits.

2. Apathy is a valley to be raised. There are thousands of professors of religion, who, though not inattentive, are yet so sluggish in disposition that they put forth little effort in the cause of God. Begin upon yourself.

3. Despondency also is an ugly valley. Fill up these valleys.

II. Eminences must be leveled. 1. The mountain of pride must be reduced. How many are more zealous for what they call "Respectability" than they are for the glory of God! The mountains of presumption must be depressed. While we work as though everything depended upon working, we must trust as though everything depended upon trusting. 3. The hills of ingratitude must be brought low.

III. The crooked places must be straightened. 1. Prejudice is a crooked way. Nothing pleases crooked prejudice. 2. Jealousy is a crooked way.

How admirable was the spirit of Paul, who rejoiced that Christ was preached, no matter by whom! 3. Censoriousness is a crooked way. We should be especially careful not to impeach good men with want of zeal for God because they differ from us in judgment. 4. Covetousness also is a crooked way. Can the God of benevolence bless a covetous church? The cure for covetousness is giving.

IV. The rough places must be smoothed. 1. That ugly rock of Sabbath-desecration must be removed. 2. That rut of drunkenness must be filled up. 3. Those sinks of immorality must be filled in. Lying, cheating, oppression, uncleanness, every unholy thing must be removed to make plain the way of the Lord. 4. The rough places of instability must be smoothed.—F. W. M.

STORY TO TELL; OR SERMON TO CHILDREN

TITLE: *The Pony Engine.*

TEXT: "I can do all things through Christ, which strengtheneth me." Phil. 4:13.

Once upon a time a little freight car loaded with coal stood on a track in a coal-yard. The little freight car waited for an engine to pull it up the hill and over the hill and down the hill on the other side.

Over the hill in the valley the people needed the coal on the little freight car to keep them warm.

By and by a great big engine came along, the smokestack puffing smoke and the bell ringing, "Ding! Ding! Ding!"

"Oh, stop! Please stop, big engine!" said the little freight car. "Pull me up the hill and over the hill and down the hill, to the people in the valley on the other side."

But the big engine said, "I can't, I'm too busy!" And away it went—Choo! Choo! Choo!

The little freight car waited again a long time till a smaller engine came puffing by.

"Oh, stop! dear engine, please stop!" said the little freight car. But the engine puffed a big puff and said, "I can't, you're too heavy." Then away it went, too—Choo! Choo! Choo!

"Oh, dear!" said the little freight car, "what shall I do? The people in the valley on the other side will be so cold without any coal."

After a long time a little pony engine came along, puffing just as hard as a little engine could.

"Oh, stop! dear engine, please stop and take me up the hill and over the hill and down the hill to the people on the other side," said the patient little freight car.

The pony engine stopped right away and said, "You're very heavy and I'm not very big, but I think I can. I'll try. Hitch on!"

All the way up the hill the pony engine kept saying, "I think I can, I think I can, I think I can, I think I can!" quite fast at first.

Then the hill was steeper and the pony engine had to pull harder and go slower, but all the time it kept saying: "I—think—I—can! I—think—I—can! I—think—I—can!" till it reached the very top with a long puff—Sh-s-s-s-s!

It was easy to go down the hill on the other side.

Away went the happy little pony engine saying very fast, "I thought I could! I thought I could! I thought I could! I thought I could!"

Don't forget the lesson, boys and girls. Think you can. Never think you cannot. In your Christian life, too, you have a right to feel the assurance, because you have a right to say with the Apostle Paul: "I can do all things through Christ, which strengtheneth me." Depend on God's strength and think you can. "I can." "Through Christ." God will honor that faith and confidence.

THE SUNDAY SCHOOL LESSON

TITLE: March 21: *Jesus Dies and Rises from the Dead.*
John 18: 1-20, 23.

GOLDEN TEXT: "Therefore doth the Father love me, because I lay down my life, that I may take it again." John 10: 17.

TEACHING THE LESSON

It is with Christ's risen life that faith connects us. I. *The security of the risen life.* Faith knits us to him. II. *The power of the risen life.* It was the Risen One who spake. "All power is given unto me." We have his power. III. *The love of the risen life.* Resurrection is a new and higher state of being. The instrument is now more perfectly tuned; is capable of sweeter sounds. IV. *The sympathies of the risen life.* Resurrection does not throw a gulf between us and the Risen One. It is the filling up of the gulf. It is the shepherd bringing himself nearer his flock. V. *The affinities of the risen life.* We are risen "with him." VI. *The joys of the risen life.* In the tomb the Man of Sorrows left his sorrows. We share his joy. VII. *The hopes of the risen life.* We are begotten unto a lively hope by the resurrection of Christ from the dead.

ILLUSTRATIONS

JESUS' EPITAPH

When we wander through a graveyard and look at the tombstones, or go into the church and examine the old monuments, we see one heading to them all, "Here lies." Then follows the name with the date of death, and perhaps some praise of the good qualities of the deceased. But how different is the epitaph on the tomb of Jesus! It is not written in gold nor cut in stone, it is spoken by the mouth of an angel; and it is the exact reverse of what is put on all other tombs: "He is not here."—Rev. S. Baring-Gould.

CROWN OF THORNS STILL LIVING

An ancient legend tells how a monk in days long gone by found the crown of thorns which encircled the Saviour's brow. He laid it on the altar in the chapel on Good Friday, and he and his flock looked with reverent awe on the dreadful relic, so suggestive, so cruel, with its awful stains of blood.

Very early on Easter morning the monk came to the church to remove the thorn-crown, which would be so strangely out of harmony with the bright thoughts of Easter Day. When he opened the door he found the chapel filled with a wondrous perfume. The early sunlight, shining through the eastern window, fell upon the altar. There the monk saw the crown of thorns still living, but it had burst into roses of rarest loveliness and sweetest fragrance.

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday, March 21

Monday, March 22

Tuesday, March 23

Wednesday, March 24

Thursday, March 25

Friday, March 26

Saturday, March 27

SUNDAY, MARCH TWENTY-EIGHTH

THEME: *The Triumphal Entry* (Palm Sunday).

SUGGESTED SCRIPTURE READING. Matt. 21 : 1-17.

SELECTED HYMNS: "Ride on, ride on in majesty."—Henry H. Milman. "All glory, laud and honor."—Theodulph of Orleans. "Hosanna to the Son of David."—Katherine Lee Bates. "Crown him with many crowns." —Matthew Bridges. "O how shall I receive thee."—Paul Gerhardt.

SALUTATION: "And the multitudes that went before, and that followed, cried, saying: Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord. Hosanna in the highest." Matt. 21 : 9.

INVOCATION PRAYER: With reverent and hopeful hearts we would come before thee this triumphal day, our Father. We would join even the children of the olden time in saying, "Blessed is he that cometh in the name of the Lord. Hosanna in the highest." We come also conscious of our sins, our Father. We have not been helpers of thy Kingdom as much as we should have been. We have failed of making thy cause our cause, thy kingdom our kingdom, thine interests our interests. But we thank thee that there is forgiveness with thee that thou mayest be feared. Show us thy mercy, O Lord, and grant us thy salvation. Enter not into judgment with thy servants, for in thy sight shall no living man be justified.

But, O our Father, we would pray thee especially on this day so prophetic of triumph, hasten the coming of thy kingdom upon earth and draw the whole world into willing obedience to thy blessed reign. Overcome all the enemies of Christ, and bring low every power that is exalted against him. Cast out all the evil things that cause wars and fightings among us, and let thy Spirit rule the hearts of men in righteousness and love. Establish every work that is founded on truth and equity; let thy Kingdom come and thy will be done on the earth as it is done in heaven, and fulfill all the best hopes and desires of thy people. We ask in the name of Christ, our Saviour. "Our Father," etc.

THE SERMON

TITLE: *The Triumphal Entry* (Palm Sunday).

TEXT: Matt. 21 : 1-17.

THE SERMON OUTLINE

INTRODUCTORY: The last journey was almost done. Bethany was the abode of one family that loved Jesus. To that hospitable home, probably, he went. He arrived there before the Sabbath. Remember the Sabbath began at nightfall on our Friday and lasted until the same hour on Saturday.

Then came the first day of the week. We call it now Sunday. Jesus rested in Bethany over the Sabbath and on Sunday went into Jerusalem. Went as he had never gone before; fulfilling prophecy; went acclaimed as King by thronging thousands. This day the church has long celebrated as Palm Sunday. This day emphasizes the kingship of Jesus.

This was Palm Sunday. It was a day of triumphal manifestation, and of sore disappointment. I have tried to see him as he was that night in Bethany. How near his heart must have been to breaking. On Friday night only five days away he would be dead, and buried in the tomb of Joseph of Arimathea. Why were not Joseph and Nicodemus as anxious to save him as they were to bury him? But death was God's way. And he walked that way for me. I know he did. Do you know that he walked that way for you? "Is he yours? Is the Saviour who loved you yours?"

Great lessons:

1. The calm preparation of Jesus for his own death must always be a lesson for his people.

2. "The Lord hath need of them" was enough for the owners of the ass and colt. But that message fails to open the purses of many who say they love that very Lord today.

3. It is easy to follow the crowd, whether it be into Jerusalem strewing palm leaves, or out to Calvary crying "crucify him."

4. Everyone was talking about Jesus that day. It is strange how people have kept on talking about him ever since. Everyone talks of an evangelist when in the full tide of preaching he arouses a city. When he goes away they forget him. But always someone remembers the Christ.

5. Who would you have said he was had you been there that day? You cannot answer. You were not there. Who do you say he is today? You can answer. You are here.

What will he say you are when you stand before him in judgment?

7. Not many churches are "dens of thieves" nowadays. But many of them are not better than cold storage establishments.

8. The chief priests and elders tried to make Jesus repress the enthusiasm of the children. He would not. We have no chief priests now; but we have elders. A church without enthusiasm in its children is hopeless.

9. This was the last offer Jesus made of himself to his nation. His next act was to make an offering of himself.

10. Confession of Christ is easy when nothing turns on it. To shout hosanna on the hillside costs nothing.—R. S. H.

OFFERTORY PRAYER: May thy kingdom come and thy will be done on earth as it is done in heaven. Receive the offerings we bring thee now, and use them for the extension—the speeding of the coming of that kingdom. In Christ's name we ask. Amen.

Illustrative Material

SEED THOUGHTS

"And found the colt tied," etc. Whenever he sends word that he has need of something: a colt, an upper room for a meeting and a feast, a life —either your own or your child's—to be spent in some distant land, an

income to be put back of somebody's life so sent out, a life to be lived, gently and strongly for him, in social circles at home,—whatever it be, we will say with a glad voice, "the King needs something I have. What a delight! He needs something. I have it. He asks for it. Isn't it splendid that I am able to give him what he asks!"

"Took the branches of the palm trees, and went forth to meet him." More than two centuries before the Palm Sunday events, Simon Maccabæus, having compelled the submission of the enemy which held the fortress of Jerusalem, "entered into it—with thanksgiving, and branches of palm trees, and with harps, and cymbals, and with viols, and hymns, and songs." —Howie.

The day was a sunburst in the life of Jesus. For once the people let him hear their praises. It was the day of the triumph of the lowly Nazarene. Around him thronged the multitudes, waving palms and shouting, "Rejoice, O daughter of Zion, thy King cometh unto thee."

The scene on this first Palm Sunday is a prophecy. It foreshadows the triumph of the Day when Jesus shall come in power and great glory as the King. Then the acclaim, "Hosanna, to the Son of David," shall sound forth in its true and full expression and significance. The temporary triumph of the first Palm Sunday points to his ultimate triumph when He shall be King over all and blessed forever.—John F. Carson, D.D.

CHOICE ILLUSTRATIONS ON THE THEME

RALEIGH AND THE QUEEN

This strewing of garments in the way was somewhat on the principle that actuated the heart of young Sir Walter Raleigh when, on Queen Elizabeth coming to a miry part of the road, and hesitating for an instant how to step across, he "took off his new plush mantle, and spread it on the ground. Her majesty trod gently over the fair foot-cloth."—James Morison.

WELCOMING MONARCH'S APPROACH

Going out to meet an approaching guest, and escorting him to one's house with a show of honor, is a common custom throughout the East. A ruler of any sort, or a conquering hero, is welcomed in that way as a matter of course. Thus it is that Abraham was welcomed by the kings of Canaan when he returned from his pursuit of Chedorlaomer; that Jephtha was welcomed by his daughters and her companions; that David was welcomed by singing and dancing women, out of all the cities of Israel, as he came back after the slaughter of the Philistines.

CASTING OUR GARMENTS

As those people cast their garments before Jesus as he rode in triumph, so we should cast our talents, our money, our time, our deeds of love, all that we have and are, before him, and do all that we can to aid his cause, and hasten his success. He is riding in triumph through the ages, and through all lands.

"Ride on triumphantly; behold we lay
Our lusts and proud wills in Thy way."

THE LORD IN HIS TEMPLE

Now nearer and nearer draws the throng,
Redoubling, as it moves along.
It climbs the steep; the "Golden Gate"
It passes, pleased to celebrate
That meek prince riding to his throne—
While rings in ever rising tone,
"Hosanna!"

Still the same motley groups appear;
Blind, lame and poor are ever near;
Still venal traders plot for greed;
Stalk priest and scribe of slippery creed;
Oh, for the Christ, and Christ-like men;
While sweet child-voices plead again—
"Hosanna!"

—Unidentified.

GARMENTS AND FLOWERS

The roadways of the Far East are and always have been rough, rutty and unsightly with refuse. We welcome a foreign notable by putting at his disposal a private car: the people of the Lord's time covered the highways with their garments, their robes being not unlike our lighter rugs. When Lafayette revisited our shores he was welcomed by multitudes of children who scattered roses in the way before his steed. We have more roses than palms. But the palm has been from time immemorial the emblem of victory in the East, its long pendulous fronds carried in the hand giving beauty and grace to a popular reception.—H. D. Jenkins, D.D.

THE IMPULSIVE ONES

"Took the branches of the palm trees, and went forth to meet him, and cried out, Hosanna."

While travelling on a Pittsburgh day express, here is what I saw. A long line of freight cars uncoupled from each other. These are pushed up a grade by a powerful locomotive. Then one by one they are given a final push over the top of the grade. They run along well from the force of the power that started them. They seem to keep up the speed for a while, but they are going down hill, running slower and slower until at last all are sidetracked at various places along the way. Some people are like that. They get going; but they are not coupled to the Holy Spirit and so they go slower and slower until they are sidetracked along the way.

Let us learn on our Palm Sunday to couple up with God, not for a momentary impulse but for life.

FOR THE EVENING SERVICE

TITLE: *Songs or Silence?*

TEXT: "Behold thy King cometh unto thee." Matt. 21:5.

THE SERMON OUTLINE

INTRODUCTORY: I. Jesus was the King of the Jews. His Hebrew lineage was royal, without flaw or break. He was announced to the shepherds by the heavenly hosts as a king. He was heralded to the Hebrew nation as king by the prophet from the wilderness. He claimed to be a king. He had all the personal graciousness and power of a king.

II. Here is the great climax. The prophecies of centuries come to a head. The King, long promised and looked for, has come, and is now riding into the royal city. How will he be received?

III. There is no doubt about the reception by the multitudes. They break branches from the trees, and strew the roadway for his coming. Then one man pulls off his garment and adds it to the green, and another, till the King's colt is walking over a carpet of nature's beauty and man's woven love combined. Then they began singing, "Hosanna. Blessed be the king!"

A great crowd comes out of the city to meet and greet Jesus. They likewise carpet the road, and pick up the song. And the two crowds sing back and forth, answering each other, joyous antiphonal music, a truly Hebrew and truly royal scene. This is the answer of the common crowd to the King's claim.

IV. But—but, as they come to the city, an ominous silence greets him. The leaders look. They know what it all means. These leaders are the nation, technically, officially and practically. They understand perfectly the meaning of his action of so riding into the nation's capital. And they understand the crowd's action, too; and more, they understand Jesus' acceptance of the crowd's homage. And this was clear.

But their own resolution was as set in a rigid coldness, the other way. Their silence was their answer. Their rejection as positive and absolute as rejection could be. It really began in the silent contemptuous rejection of John's testimony to their official deputation at the beginning (John 1:9-28). They would not accept this Jesus. The King is rejected by the nation.—S. D. G.

POPULAR ATTRACTIONS

Matt. 11:1-11.

Here is a multitude:

I. Attracted by marvellous intelligence.

II. Following the example of the few.

III. Rendering regal honor to the son of a carpenter.

IV. Looking for material aggrandizement.

V. In a little while exchanging "Hosanna" for "Crucify Him."—F. W.

STORIES TO TELL, OR SERMONS TO CHILDREN

TITLE: *Boys and Girls in the Procession (1).*

No one is too humble, too young, too poor, too ignorant, to join in this hosanna to the Redeemer. Once a missionary was called to an obscure

village in India to baptize and receive into church fellowship sixty or seventy converts from Hinduism. The proceedings were eagerly watched by a lad of fifteen who sat in the rear of the room, and who came forward when the examination of the others was complete. The missionary, on learning that he also wanted to join the church, sought to dissuade him on account of his youth, fearing that he might backslide and so bring discredit upon the church. The missionary said he would return in about six months, and he advised the boy to wait till then. At once all the men and women sprang up and cried, "Why, he is the one who has taught us all we know about Jesus Christ!" And it was so.

Doubtless there were boys and girls in that triumphal procession in Jerusalem. Certainly there were many poor and humble folk.

TITLE: *Spreading Your Garments Before Him (2).*

Long ago Sir Walter Raleigh spread his cloak (a handsome one, no doubt) before his queen to protect her feet from the mud and soil of the street. What about the coat you will buy this season? Could you send the worth of it to protect our queens, brave missionaries, girls who, "for the sake of the Name" fare forth to walk mid the filth and slime of heathenism?

The second coat, the second blouse, the second suit! How their worth would protect these queens—from the wild animals as we wall their compounds, from poisonous insects as we screen their houses, from sun rays as we build their verandas, or from disease as we remove unsanitary conditions!

Is it too much to hope for the worth of some sets of furs? Why not? The second set would warm your heart as the first could not begin to warm your shoulders!

If not coats of fur, what about the pretty shoes that have been your pride and delight? The second pair "spread before Him" would entitle you to that sweet old compliment, "How beautiful . . . are the feet of him that publisheth peace!"

Then the gloves—oh, the gloves—short, long, silk, kid, washable, wearable, "givable." Why not hundreds and hundreds to spread before our King?

Still he rides on, pausing now and then "to sit over against the treasury" and note the women and girls who share with him the best garment they can afford. Still he says:

"I gave, I gave My life for thee,
What hast thou given to me?"

THE SUNDAY SCHOOL LESSON

TITLE: March 28: *Review: The Gospel of John.*

GOLDEN TEXT: "These things are written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in his name." John 20:31.

TEACHING THE LESSON

Many pastors will conduct a review of the past quarter. Others may prefer to speak to class or school on the Palm Sunday theme. The review will be gotten from the past Sundays. We therefore give the teachings of Palm Sunday, or the Triumphal Entry. John 12:12-26. I. Jesus Christ is the true King, and is riding triumphantly through the ages. II. As these people cast their garments before Jesus as he rode in triumph, so should we cast our talents, our money, our time, all that we have, before him, and do all that we can to aid his cause, and hasten his success. It is a great privilege to have part in his triumph. III. Enthusiasm is a good thing for everyone, for any cause that is worthy of enthusiasm. A noble enthusiasm uplifts the soul. Christianity is not dull, lifeless, insipid. There never has been anything on God's earth so adapted to kindle all the enthusiasm of the soul and to make it an enduring flame. IV. It should be the desire of every heart to have a more personal, intimate acquaintance with Jesus, by loving him, by working with him for his cause, by becoming like him in character, by studying his life and words. VI. We should welcome every chance to make others acquainted with our Master.

ILLUSTRATIONS

THE BLESSEDNESS OF BEING NEEDED

"The Lord hath need of him." Mark 11:3. "No, I can't go this vacation," said the young teacher. "I'm the eldest daughter, you know, and when I'm out of school there are endless things to be done at home. Mother isn't very strong, help is hard to get and unreliable, and the children are always needing something." Was there a touch of impatience in her tone? Her friend, older by many years, watched the healthy, capable girl as she turned from one task to another—ready to help father with the gathering up and arranging of his papers, deftly tying the bows and managing refractory buttons for the little ones, then donning a big apron for the kitchen and "the gingerbread that nobody makes like Millie." The whole household turned to her. "Oh, you fortunate girl!" breathed the friend between a smile and a sigh. "I wonder whether you realize the most blessed thing in all this world is to be needed."

Oh, the blessedness of being needed! The Lord hath need of thee.

THE KINGDOM THAT IS TO COME

"Behold thy King cometh unto thee." Zech. 9:9. When Queen Victoria, on the fiftieth anniversary of her coronation, walked the aisles of Westminster Abbey, she crossed the grave of Livingstone, on which were inscribed the words of Christ, "Other sheep I have which are not of this fold." These words on that heroic grave are surely a great, sweet prophecy of the gathering of all nations beneath one spiritual banner. Of that majestic kingdom whose outlines already appear, the Universal Book is the harbinger, symbol, and molding power, more luminous, attractive, and divine than our present imperfect and divided Christendom.

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday, March 28

Monday, March 29

Tuesday, March 30

Wednesday, March 31

Thursday, April 1

Friday, April 2

Saturday, April 3

HOLY WEEK, WITH GOOD FRIDAY

THEME: *The First Word from the Cross* (Good Friday).

SUGGESTED SCRIPTURE READING: Luke 23:27-49.

SELECTED HYMNS: "Alas! and did my Saviour bleed."—Isaac Watts. "When I survey the wondrous cross."—Isaac Watts. "O sacred head now wounded."—Bernard of Clairvaux. "Sweet the moments, rich in blessing."—Walter Sherley. "Hark the voice of love and mercy."—Jonathan Evans.

SALUTATION: "Ye were not redeemed with corruptible things, such as silver and gold; but with the precious blood of Christ, as of a lamb without blemish and without spot."

INVOCATION PRAYER: Almighty and everlasting God, who of thy tender love toward mankind hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and that in the form of a servant, and to suffer death, even the death of the Cross, for our redemption; mercifully grant that this mind may be in us as it was also in Christ Jesus, that we may both follow the example of his obedience and patient suffering, and also be made partakers of his glorious resurrection, to live with thee forever. Grant this for the sake of thy Son, our Saviour, Jesus Christ. Amen.

THE SERMON

TITLE: *The First Word from the Cross* (Good Friday).

TEXT: "Father, forgive them; for they know not what they do." Luke 23:34.

THE SERMON OUTLINE

INTRODUCTORY: We may well believe that all of our Lord's words as he hung upon the cross have been preserved and come down to us. John was there, with his intense love and quick ear. The three Marys were there —Mary the mother of Jesus, Mary the wife of Cleopas, and Mary Magdalene. How attentive their love must have made them! Many other women were there, and doubtless the other disciples. Many scoffers were there, as Mark tells us (15:29-36), who also would catch up Christ's words, though in a different spirit.

Yes, we believe that all the words of Christ spoken from the cross have come down to us—the so-called "seven utterances" including them all. Of the seven Matthew records one, Luke records three and John three.

The first is the word of Forgiveness: "Father, forgive them, for they know not what they do." The second is the word of Salvation: "Today shalt thou be with me in paradise," spoken to the repentant robber. The third is the word of Love: "Woman, behold thy son. . . . Behold thy

mother." The fourth word is the word of Atonement: "My God, my God, why hast thou forsaken me?"—consummate testimony of what sin is and of what Christ suffered to atone for it. The fifth is the word of Physical Suffering: "I thirst"—word of physical suffering, as the fourth was the word of spiritual suffering. The sixth is the word of Triumph: "It is finished." This is but one word in the Greek, though translated by three. It has been called the "greatest single word ever uttered." No man since the world began could say that word as Jesus said it. His is a perfect, complete life—no mistakes, no omissions, no shortcomings. "It is finished!" Triumph! Atonement complete, because the offering was of a perfect life, human and divine. There is another word, a seventh word, the last word, and it is the word of Reunion: "Father, into thy hands I commend my spirit." Word of reunion, spoken at three P.M., the time of the Jewish evening sacrifice, the crucifixion having taken place at 9 A.M., the the time of the morning sacrifice. "Father, into thy hands I commend my spirit!"

But let us now think only on the first word: "Father, forgive them, for they know not what they do." And what a word it is for us, poor, weak, straying, sinning people! And what a word for this whole wandering, distracted world that is so far out of the way!

An old Roman said when the Christian system was being introduced: "This system cannot stand because it is founded upon a cross, the death of its own Leader, upon a catastrophe; it cannot stand." And yet we know that is just why it does stand.

A native priest came to Bishop Warren of India to ask what this gospel was that he was preaching. For answer the Bishop told him the story of Jesus' prayer, "Father, forgive them, for they know not what they do." The priest listened with increasing perturbation, and at the end of the story sprang up and cried, "Get out of here! Get out of India! You will convert all our people if you talk to them in that way. We have in all our religions no story of love like that!"

There is no other such story as that. And it is this story Good Friday tells to us again, appealing to our hearts. This day tells that story to men everywhere, and is attracting them toward Christ. It is the story which if rightly told will convert the world, for Christ himself said, "I, if I be lifted up, will draw all men unto me."

Let us not forget it, that Christ's very first word from the cross was the word of forgiveness. That does not imply that sin is a very small thing. No, it only causes us to wonder the more how evil-doers ever come to their notion that sin is so trifling an affair. Surely the costly expiation for sin shows it to be no trifle.

I have read of a soldier who was about to be brought before his commanding officer for some offense. He was an old offender, had often been punished. "Here he is again," said the officer, as his name was mentioned, "everything has been tried on him." Just then a subordinate officer stepped forward, and apologizing for the liberty, said, "There is one thing that has never been done with him yet, sir." "What is that?" said the officer. "Well, sir," said the other, "he has never been forgiven." "Forgiven," said the Colonel, surprised at the suggestion. He thought a moment and then ordered the culprit to be brought in, and asked him what he had to say to the charge. "Nothing, sir," was the reply, "only I am sorry for

what I have done." Turning a kind and pitiful look on the man, who was expecting nothing else than his punishment would be increased with the repetition of the offense, the Colonel addressed him, saying, "Well, we have tried everything with you, and now we have resolved—to forgive you."

The soldier was struck dumb with amazement. Tears started to his eyes as thanking his officer he retired—to be the old refractory, incorrigible man, think you? No, from that day forward he was a new man. It is said that from that day on a better conducted man never wore the uniform.

"Father, forgive them!" Great is the religion of power, but greater is the religion of love. Great is the religion of implacable justice, but greater is the religion of pardoning mercy.

Let us not forget it, and remember it all the better from this good Friday meditation, that we have the same Saviour still.

Let us not try to glide over, or ornament, or in some way dress up this simple story of the cross because we think it lacks power today. It does not lack power. We lack the wisdom to tell it in its simplicity, and trust in the result.

I have read of a young boy who confided his experience to his mother after a church service. "Why, mother, when the minister was telling about Calvary, I could just see Jesus going up there, and the cross, and the people; and just when I was most interested, the minister stopped—and went on with the sermon."

May it not be true that some of us preachers, or teachers, or parents, rest too lightly upon the unadorned gospel narrative, in our eagerness to find devices that will create interest in the story? It may be that some to whom we are seeking to carry the gospel lose interest when we "go on with the sermon."

It is one of the blessed facts that Good Friday brings us back to the Cross and to the simplicity of the story of Christ's redeeming love.

CHRIST REJECTED

TEXT: "Not this man, but Barabbas." John 18:20.

The scene is impressively represented in Doré's great picture. The incident made such a deep impression on the minds of the evangelists that it is recorded by the whole four. Matt. 27:16; Mark 15:6; Luke 23:18; John 18:40.

In some of the best manuscripts of the Gospel of Matthew the name of the "notable prisoner" is given as "Jesus Barabbas." Pilate placed the two Jesuses side by side, and then pointing to the Saviour of mankind, clad in a gorgeous robe and crowned with a diadem of thorns, said, "Whom will ye choose, this man or Barabbas?" And they all cried out, "Not this man, but Barabbas." *Vox populi; vox Dei,* so it is said; but the people rejected Jesus then just as they reject him now. The voice of the people is too often the voice of the spirit of evil.

They reject the Christ:

1. Because he is pure and good.
2. Because he condemns the ways of sin.
3. Because he stands apart from the world.
4. Because he always speaks the truth.

IT IS EINISHED

TEXT: "It is finished." John 19:30.

These simple words have reference to at least four things:

I. The life of suffering which he came to endure.

II. The prophecies which he came to fulfill.

III. The ceremonial law which he came to abolish.

IV. The redemption which he came to secure.

HOLY WEEK TEXTS AND THEMES

The Meaning of the Cross: "I, if I be lifted up, will draw all men unto me." John 12:32.

The Solemn Spectacle: "The people stood beholding." Luke 23:35.

The Voice of the Cross: "There they crucified him." Luke 23:33.

The First Good Friday: "Who his own self bare our sins in his own body on the tree," etc. 1 Peter 2:24.

Groups at the Cross and Why They Were There: "And they crucified him, and parted his garments, casting lots; that it might be fulfilled," etc. Matt. 27:35, 43.

Man's Unbelief: "They cried, saying, Crucify him! Crucify him!" Luke 23:21.

The Titles on the Cross: John 19:10.

The Man of Sorrows: "A man of sorrows, and acquainted with grief." Isa. 53:3.

Trial of Jesus: "Pilate called together the chief priests and the rulers and the people," etc. Luke 23:13-16.

Denial by Peter: "I have made supplication for thee, that thy faith fail not; and do thou, when once thou hast turned again, establish the brethren. . . . And he went out, and wept bitterly." Luke 23:34-62.

Betrayal by Judas: "And when he was come, straightway he came to him, and saith, Rabbi; and kissed him. And they laid hands on him, and took him." Mark 14:45, 46.

Carrying the Cross for Christ: "And they compel one Simon a Cyrenian," etc. Mark 15:21.

Christ Rejected: "Not this man, but Barabbas. John 18:20.

Behold the Man: "Behold the man." John 19:5.

His Visage Marred: "Many were astonished at thee; his visage was so marred more than any man." Isa. 52:14.

His Wounded Hands: "One shall say unto him, What are those wounds in thine hands?" Zech. 13:6.

The Rejected King: "Hear another parable: There was a certain householder," etc. Matt. 21:33-39.

The Suffering Saviour: "The Son of man must suffer many things," etc. Luke 9:22.

SERVICE FOR GOOD FRIDAY

Three-Hour Devotion in Hallowed Memory of our Saviour's Passion

There may be brief remarks in connection with each "Word," or section, by the presiding minister, or at each a different speaker may be heard

briefly. But it seems wise to have much of the service spent in quiet meditation, led from time to time in devout prayer.

In connection with the service we give short comments on the hymns used. Each minister must decide for himself whether he thinks to comment at all on the hymns will seem inappropriate, or detract from the simplicity of the service. Of course there are many other hymns to choose from that would be appropriate.

The service might well begin at 12 o'clock, noon, and last until 3 P.M. Each minister or church must decide how long the time to be occupied.

HYMN: (12 M.) "Alas, and did my Saviour bleed."

(This hymn, written by Dr. Isaac Watts in 1707, originally had seven stanzas and was entitled by him, "Godly Sorrow, Arising from the Sufferings of Christ." It contains the whole philosophy of salvation. The sinner is represented as looking upon Christ as he hangs upon the cross. Seeing his awful sufferings he begins to think of what it all means, saying,

"Alas! and did my Saviour bleed
And did my Sovereign die!
Would he devote that sacred head
For such a worm as I?"

Then the man begins to think of his own sins, and exclaims:

"Was it for crimes that I had done
He groaned upon the tree!
Amazing pity! grace unknown!
And love beyond degree!"

He sees the Saviour's suffering love. He sees his own sins. He realizes that Christ's dying love included him. Immediately he responds to the love, exclaiming:

"But drops of grief can ne'er repay
The debt of love I owe:
Here, Lord, I give myself away,
'Tis all that I can do."

Seeing the suffering Christ, realizing the sacrifice for us, responding with grateful self-giving to the Saviour—this is the philosophy of salvation, the history in some form or degree of every conversion.

The late Evangelist, Rev. Edward P. Hammond, ascribed his conversion to this hymn. It was in Soughington, Conn., when he was seventeen years old, and not at any time of revival, that its impression came so greatly upon him that he always, under God, regarded this hymn as used by the Holy Spirit to regenerate his heart.

Let us sing it thoughtfully, reverently, viewing the Christ on the Cross as we sing.)

PRAYER: Assist us mercifully, O Lord, in these our supplications and prayers while we call to memory thy Passion and also thy great love. O our Lord Jesus, who didst endure the cross and despise the shame, we beseech thee to draw us to thyself through thy holy passion and death. We

bless thee for drinking this bitter cup for our sakes. We praise thee for accepting such sorrow of soul and agony of body to save us from everlasting death. Reveal to us the power of the cross in drawing our souls from earthly things. By it may we be dead to the world and the world dead to us. By it may our hatred of sin be deepened and our love for thee increased. Hear us, blessed Saviour, who art, with the Father and the Holy Spirit, worthy of all praise, world without end. Amen.

(To be said by Minister and people together.)

O Saviour of the world, who by thy cross and precious blood hast redeemed us, save us, and help us, we humbly beseech thee, O Lord.

HYMN: "When I survey the wondrous cross."

(This hymn, "When I survey the wondrous cross," is not only the best of all Watts's hymns, but it is placed by common consent among the greatest hymns in the language. Another fact is the wideness of its use. The greater part of Watts's hundreds of compositions are left behind; this one is sung in every branch of the English-speaking Church. Judged by the number of hymnals containing it, only one hymn is used more widely —Toplady's "Rock of Ages." Its greatest glory, however, is the part it has had in the experiences of Christians. Only God can know how many living eyes it has inspired with the ideal of the cross of renunciation, how many dying eyes it has comforted with the vision of the cross of hope.

For a full account of the author and a discussion of his hymns any minister is referred to "Studies of Familiar Hymns" by Louis F. Benson, D.D., pages 128-136.)

THE FIRST WORD

"Father, forgive them, for they know not what they do." Luke 23:34.

Read Psalm 6.

PRAYER: O patient Lord, who, in thy bitter pain didst pray for those who persecuted thee, saying, "Father, forgive them for they know not what they do," give us thy spirit. Deliver us from revenge and vindictiveness. May we freely and promptly forgive others, even as we hope to be ourselves forgiven of thee. Save us also, O God, from the sins of ignorance, and especially from those that would bring reproach upon thy Son, our holy Redeemer and Master. And O Lord Jesus Christ, who endured the cross and despised the shame, draw us to thyself. Because of that compassion which thou didst manifest upon the cross in extending forgiveness to those who crucified thee, may we never doubt thy mercy. May our sins never keep us from turning to thee who art ever ready to receive all who repent. We ask in thy dear Name. Amen.

HYMN: "O sacred head now wounded."

(This hymn, "O sacred head now wounded," is by the Rev. Dr. J. W. Alexander. That is, the form commonly used is his translation of a Latin hymn. Paul Gerhardt, 1656, took this hymn from the Latin of Bernard of Clairvaux and made it immensely popular by his translation. Dr. Alexander's version is therefore a translation of a translation. James Waddell Alexander was the eldest son of Rev. Archibald Alexander, D.D., born at Hopewell, Louisa Co., Virginia, March 13, 1804. He graduated from Princeton College in 1820, and settled first in Charlotte County, Virginia, over a Presbyterian church. He became Professor of Rhetoric and Belles-Lettres at Princeton, but in 1844 was pastor of the Duane Street Presby-

terian Church, New York City. He returned to Princeton Seminary in 1849 as Professor of Ecclesiastical History and Church Government. In 1851 he was called to the pastorate of the Fifth Avenue Presbyterian Church in New York. He died on July 31, 1859. He was a great teacher and a great preacher.)

THE SECOND WORD

"Today shalt thou be with me in Paradise." Luke 23:43.

Read Psalm 32.

PRAYER: O Lord Jesus, full of grace and truth, who, being crucified between two thieves, didst promise one of them, believing on thee, and confessing thee, the fruition of paradise, look upon us with the eye of pity wherewith thou didst behold the repentant one, pardon us freely, and grant us at last to hear thy blessed word, Today shalt thou be with me in paradise. Give us, we pray, the true spirit of repentance that we may both confess and forsake our sins and be filled with the joy of thy great forgiveness. We ask through thine own blessed Name. Amen.

MEDITATION OR ADDRESS.

THE THIRD WORD

"Woman, behold thy son. . . .Behold thy mother!" John 19:26, 27.

Read Psalm 130.

PRAYER: O sympathetic Jesus, who amidst the agonies of the cross wast mindful of thy sorrowing mother, commending her to the care of thy beloved disciple, saying, Woman, behold thy son, give us grace to be a comfort to our parents in their sorrows, and to follow thee as a pattern in all things. Fill us with a spirit of tenderness toward the parents who have watched over us and cared for our every want. Bless our homes. Help us as members in households faithfully to fulfill our duties there and to one another. Put far from us all unkind thoughts, anger and evil speaking. Give us tender hearts, full of affection and sympathy toward all. Grant us grace to feel the sorrows and trials of others as our own, and to bear patiently with their imperfections. O God, preserve us from selfishness and grant that day by day, walking in love, we may grow into the likeness of thy blessed Son, and be found ready to meet and enter with him into that home he has gone to prepare for us and for all who love him. We ask in his Name. Amen.

THE FOURTH WORD

"My God, my God, why hast thou forsaken Me?" Mark 15:34.

Read Psalm 51.

PRAYER: Gracious Lord and Saviour, who didst suffer unutterable woe when for a time thou wast forsaken by thy Father, help us to feel the enormity of our sins which brought thee this sorrow. May the graciousness of thy pardon of our transgressions lead us to repentance and gladly to accept the great salvation thou hast prepared for us. Make us strong by thy suffering. Make us to love thee with all our hearts. Grant that we, being penitent, may crucify the flesh with its affections and lusts, and may we be constrained by thy love to live henceforth to thy glory. We ask in thy most holy Name. Amen.

THE FIFTH WORD

"I thirst." John 19:28.

PRAYER: O Jesus Christ, who didst bear pain and thirst for our sakes, grant that through the power of thy holy passion our sins may be blotted out. May we thirst for thee and for the righteousness which thou alone canst give. Oh grant, by that cup of sorrow which thou didst drink for us, and by the weary path which thou didst tread, that we may willingly drink of thy cup, and cheerfully follow along where thou hast gone before; who with the Father and the Holy Ghost now reignest one God, world without end. Amen.

HYMN: "Hark the voice of love and mercy."

(This hymn, "Hark the voice of love and mercy," is ascribed to Rev. Jonathan Evans, though that he is the author has been disputed. It is a noble hymn and has been set to the tune "Vox Salutis" by Sir Joseph Barnby. It is supposed to have been written in 1784.).

THE SIXTH WORD

"It is finished." John 19:30.

Read Psalm 143.

PRAYER: We praise thee, O our God, for the finished work of thy Son, and that in him thy promises had their fulfillment. May we love and accept him in his humility and divinity as God of God, Light of light, Very God of Very God. We magnify thee that there is no other name under heaven given among men whereby we must be saved. We desire to trust in him alone for our salvation, to depend on him as our only Saviour. Accept us in him, thy Beloved. And may we love and serve him all the days of our lives. We ask through riches of grace in him, thy Son and our Saviour. Amen.

THE SEVENTH WORD

"Father, into thy hands I commend my spirit." Luke 23:46.

Read Psalm 102.

PRAYER: O immortal Jesus, who, when thou hadst pleased to die, didst bow thy head and commend thy spirit into the hands of thy Father, grant that when the hour of our departure shall come, we may be willing to leave this mortal life, and thou being present to our sight, and shining upon us with the light of thy countenance, we may joyfully commit our souls to thee, who art the Resurrection and the Life: who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

HYMN: "Sweet the moments, rich in blessing."

(This hymn, "Sweet the moments, rich in blessing," was written by Rev. James Allen in 1757, though its present more smooth and beautiful form is due to emendations made by Rev. Walter Sherley, in 1770. The hymn is definitely assigned to Allen on the strength of his own marked copy of the Kendal Hymns, 1757. Mr. Sherley had a finer taste and his work upon it rescued it from oblivion. He placed it in the notable Lady Huntington "Collection.")

SILENT DEVOTION. BENEDICTION.

(The hymn "The Seven Words," in seven parts, by Thomas B. Pollack, 1870, beginning "Jesus, thy dying woes," music by Sir Arthur Sullivan, may

be used section by section if preferred, or in addition to the hymns here suggested.)

GOOD FRIDAY ILLUSTRATIONS

HOW LONG SINCE JESUS DIED

A missionary in India tells of preaching in a village where the gospel story was unknown. The people eagerly listened. He was asked to repeat the story again and again. One heathen said: "It is so new to us, and we are so slow to understand." After the missionaries had gone on their way, they were overtaken by a messenger asking how long it had been since Jesus died,—one, or two years? "Do you wonder," said the missionary, "that I was ashamed to tell them how many centuries had passed since God had manifested his love to the world?" His shame ought to be ours also. "How shall they hear without a preacher?"

THE CRUEL SCOURGING

Dr. Alexander Whyte tells the story of a man who dreamed that he saw Jesus tied to a whipping-post with a soldier scourging him. He saw the whip in the soldier's hand,—and when the dreamer rushed forward intending to stop him, the soldier turned around and the dreamer recognized—himself!

We often think how cruel those men must have been who scourged and crucified Jesus, but whenever we do wrong, we, too, cause the heart of Jesus to bleed with sorrow and pain.

CHRIST GAVE HIMSELF

During the Great War some men of the West Yorkshire Regiment were marching through the long, narrow street of a village near Rheims, when a man suddenly dashed out of a housedoor on the right. Immediately a number of rifles cracked in front of the troops, and the man fell dead. He proved to be a man of the Royal Irish Regiment who had been taken prisoner the previous day, and was held in the house, where the Germans were in ambush. Although he knew that the slightest movement on his part would mean death, as soon as the British were near enough he made the rush, which, being followed by the firing of the rifles, disclosed the enemy's ambush. His body was carried into a house until the fighting was over, and then the men buried him. One who took part in the ceremony said: "There wasn't a dry eye among us when we laid him to rest in that little village."

Jesus gave his life for others, that is what Good Friday means.

TOOK THE STING

A little child was in the garden with his mother, when a bee stung his mother on the palm of her hand. The child huddled close to the mother and cried for fear the bee would sting him, too. "Look," said the mother, "the sting of the bee is in the palm of my hand. He cannot sting you also." And so Jesus has suffered the sting of death for us.

DROOP, SACRED HEAD!

Droop, sacred head,
  Upon that breast divine,
The strife is o'er
  The victory is thine.

Hush sounds of earth,
  Sink, sink, thou mournful sun;
On Calvary's cross.
  Lo, mercy's work is done.

Gaze, mortal, gaze,
  The Saviour hangs for thee
Silent in death,
  Upon the accursed tree.

Love, holiest love,
  Shall earth and heaven atone,
In fadeless day,
  From Christ's eternal throne!

—Shapcott Wesley.

MY SERMON NOTES

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MY SERMON NOTES

SUNDAY, APRIL FOURTH

THEME: *Resûrrection Love Lessons* (Easter).

SUGGESTED SCRIPTURE READING: Matt. 28: 1-10.

SELECTED HYMNS: "The day of resurrection."—John of Damascus. "Christ, the Lord, is risen today."—C. Wesley. "Come, ye faithful, raise the strain."—John of Damascus. "Jesus Christ is risen today." "Hail the day that sees him rise!"—C. Wesley.

SALUTATION: "Now is Christ risen from the dead and become the first-fruits of them that slept." "Thanks be unto God who giveth us the victory, through our Lord Jesus Christ."

INVOCATION PRAYER: Almighty God, our heavenly Father, we have heard thy call to come to thy house this glorious Easter morning, and behold we are here present to know what thou wilt speak to us. We know, our Father, that it is indeed the resurrection day—day that completes the world's hope of immortality—day that gives promise of our own resurrection. We thank thee that our eyes again behold the Easter morning. May we worship thee today in spirit and in truth—in the very beauty of holiness. Christ is triumphant; let us triumph because we abide in him. Christ is victor; let us be victors also because we abide in him. Our hearts rejoice; but let us not in our gladness forget that we must live the resurrection life from day to day. O God, make us earnest and faithful and courageous, and fill us with divine longings. Let praise be manifest in our strong and helpful lives. Let us not live looking backward, even though the look be toward an open tomb. Let us fix our eyes on the far forward eternal gate of day. Hear us, O our Father, and forgive us all our sins, as we realize afresh, "The Lord is risen indeed and has become our hope and our salvation." "Our Father," etc.

THE SERMON

TITLE: *Resurrection Love Lessons* (Easter).

TEXT: "And when the Sabbath was past, Mary Magdalene, and Mary, the mother of James, brought sweet spices that they might anoint him," etc. Mark 16: 1-7.

THE SERMON OUTLINE

INTRODUCTORY: On the evening of our Lord's death, Friday, his body was buried. On the next day, the Hebrew Sabbath, our Saturday, by Pilot's authority the stone of the sepulchre was sealed and a military guard posted in front. In the dawn of Sunday an earthquake rent the tomb asunder and an angel heralded the resurrection, and today the whole civil-

ized world stands around that open grave and rejoices in the risen Christ. Let us listen to some of the love lessons we may learn at the open grave of Jesus.

I. Love is early. Human love was "very early" at the tomb. But Jesus and his angels were there still earlier. Human love is a very sweet and precious thing, but it can never keep pace with the Divine love. Our love may be drawn toward the departed ones, but our love could not wish them so well nor do for them as the Divine love, outrunning our wishes, has already done for them.

II. Love is mighty. "When they looked the stone was rolled away."

"Looking at some trouble lying
In the dark and dread unknown,
We, too, often ask with sighing,
'Who shall roll away the stone?'

"But before the way was ended,
Oft we've had with joy to own,
Angels have from heaven descended,
And have rolled away the stone."

The Divine love is better to us than all our fears. It is mighty in our behalf, and as we go lovingly forward we find the obstacles in the path of duty removed.

III. Love is comforting. "Be not affrighted," was the reassuring word of the heavenly messenger. They were in great sorrow and also now suddenly smitten with fears. How grateful to their hearts must have been these words of comfort, for the message of mighty cheer was added: "He is risen!" Their sorrow would have continued had they found the body there. But the supreme comfort-bearing announcement was made, though not fully comprehended by the women: "He is risen from the dead."

IV. Love sends on errands. "Go." "Go, tell." "Go tell his disciples that he is risen from the dead." This is your Easter commission. We are told by Mark that Mary "went and told them that had been with him as they mourned and wept." Oh, how many mourning and weeping disciples there are still! Go, you, to them quickly, and tell. Tell of a living, not a dead Christ. Tell of a victorious, not a conquered Christ. It will bring comfort in any trouble, cheer to any sorrowing heart. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." His resurrection is our one abiding hope for ourselves and for our departed friends. Let no one fail to hear the message. Go, you, quickly and tell. Obey your Easter commission. It is a love-sent and lovely errand.

V. Love makes promises. "He goeth before you into Galilee; there shall ye see him." The disciples went, and they saw him, as was promised. We are to see him, too. "We shall be like him, for we shall see him as he is." And until that time he is constantly "going before." Do you drag faintly up the mount of temptation? He goeth before. He was "led into the wilderness to be tempted." Do you tread wearily the path of poverty? He goeth before. "The Son of Man hath not where to lay his head." Do you walk lonely in the by-way of desertion? He goeth before. "All the disciples forsook him and fled." Do you journey sadly to the grave of a

loved one? He goeth before. "Jesus therefore groaning in himself cometh to the grave" of his friend Lazarus. Are you near the valley of the shadow of death? He goeth before. "He became obedient unto death, even the death of the cross." Because Jesus literally trod every pathway of human sorrow, so now spiritually he goeth before to give triumph in the hour of temptation, comfort in trial, strength in weakness, courage in danger, victory in death. "He goeth before." "There shall ye see him." These were the promises the disciples heard. Like promises are made to us, the first for every earthly experience, the other for the fruition of all our experience when we pass from them unto heaven.

These and such as these are some of the love lessons we all may learn as, at this Easter season, we tarry at the open grave of our risen Lord. Let us take them into our hearts and joy in them, for to this end were they given.

PASTORAL PRAYER: Almighty and most gracious God, we humbly pray that the holy memories of this season may awake our hearts to gratitude and praise. Save us from living in the mere outside of the festival, celebrating our Easter without communion with the risen Lord. May the Saviour not be crowded out by the power of worldly distractions. May we not be in bondage to any worldly custom and fail to find the glorious liberty of God. May this Easter Day be radiant with the light of life. May we know the power of the resurrection. Lift us up from the death of sin and from the slavery of selfishness into the joyful life of communion with Christ. May we find that the Saviour, who broke the bands of death, can break the bands of our servitude and set us free. We pray that the glory of the risen Lord may shine into all hearts that are held in the darkness of bereavement. May the Lord come to sorrowing people like the sweet morning after a night of storm. Grant that all who are trembling in their faith may have their trust confirmed. Guide us from mere opinions into strong convictions, and from fleeting emotions into ceaseless praise. Put a new song into our mouths, and may we witness the power of thy grace by the strength of our peace. May we rise with Christ Jesus into heavenly places, and even now sit with him on his throne. Amen.—Rev. John Henry Jowett, D.D.

Illustrative Material

SUGGESTIVE EASTER TEXTS AND THEMES

The Invitation of a Risen Host: "Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord." John 21:12.

The Resurrection a Necessity: "And said unto them, Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day." Luke 24:46.

The Earnest and the Harvest: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order. Christ the firstfruits: afterward they that are Christ's at his coming." 1 Cor. 15:22, 23.

The Resurrection an Attestation of the Divinity of Christ: "And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." Rom. 1:4.

Old Testament Intimations of the Resurrection of Jesus: "He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption." Acts 2:31.

The Touch of Sympathy: "And he came and touched the bier; and they that bore him stood still. And he said, Young man, I say unto thee, arise." Luke 7:14.

The Light in the Tomb: "Now is Christ risen from the dead." 1 Cor. 15:20.

Resurrection Power: "His power to usward . . . the mighty power which he wrought in Christ when he raised him from the dead." Ephe. 1:19, 20.

The Call—The Answer: "He is not here, for he is risen, as he said." Matt. 28:6. Many epitaphs written on tombstones strike us as being singularly artificial in phrasing, but the Rev. Thomas Spurgeon tells us in a sermon of one epitaph in a little English churchyard which lacks nothing in simplicity. The headstone over the little mound bears just these words: "Freddy," as if someone called—and underneath, "Yes, Father."

He Will Give Them Back: "Refrain thy voice from weeping, and thine eyes from tears. Thy children shall come again to their own border." Jer. 31:15-17.

The Redeemer Liveth: "I know that my Redeemer liveth." Job 19:25.

Christ in Us: "Reckon ye also yourselves to be dead to sin, but alive unto God through Jesus Christ our Lord." Rom. 6:11.

CHOICE EASTER ILLUSTRATIONS

THROUGH THE VALE

A chamois-hunter in Switzerland fell through a chasm in an ice-field and crept a great distance along the passage formed by a stream beneath the ice. At last he came to an end of the passage; but the water, he thought, must find an exit, so he boldly plunged into the icy current, and was swept on through the darkness. In a few minutes he was carried out into the bright sunshine of the lovely Vale of Chamouni. That is the way a Christian dies.

MAN IS A MIGRANT

These birds that are blown northward on the first breath of spring do not belong here. They are migrants and by and by will depart for a sunnier clime. Man is a migrant in this world. He has on him the marks of another world. Man has an instinct of immortality and he trusts it. Nature never disappoints deep instincts but provides their appropriate means a satisfaction, and we cannot believe this yearning for immortality is an unnatural and cruel expectation. "O God, thou hast made us for thyself, and we cannot rest until we rest in thee." Man is a migrant to a sunnier clime.

JESUS' FUNERAL SERMONS

A good many years ago, when I was a young man, I used to spend the summers in Chicago, and when the ministers were gone away, they used to send me to attend funerals. One day I was called suddenly to attend a funeral. There were to be a great many business men not Christians there. I said, "This is my opportunity, I will give them a Christian sermon." I tried to find one of Christ's funeral sermons, and I found that he broke up every funeral he attended. The dead couldn't stay dead where he was.—D. L. Moody.

THE TUNNEL PASSED

The late "Ian Maclaren" used to be fond of relating the following beautiful little story, as serving to allay the needless fears of God's people when they entered the valley of the shadow of death. There was a dear old Scotch lady who wanted badly to go to the city of Edinburgh. But for years she could not be persuaded to take the railway journey, because of her great dread of the tunnel through which she must pass. One day, however, circumstances arose which compelled her to take the train to Edinburgh. For a while her fears were great, and her agitation increased as the train on its journey drew near to the dreaded tunnel. But before the tunnel was actually reached the old lady, worn out with excitement, dropped peacefully off to sleep, and when she awoke it was to gladly discover that the tunnel had been passed. The resurrection hope takes the sting out of death.

THERE IS NO DEATH

Of a good woman it was said:

"She did not die;
She was too near an angel.
One morn near break of day
Hand in hand with some unseen evangel
She went away."

Of Enoch it was said: "Enoch walked with God, and he was not, for God took him." Of the Christian's death the words apply: "Absent from the body present with the Lord." And that is the message every Easter morning comes to tell us and make real to us.

FOR THE EVENING SERVICE

THE LINEN CLOTHES

TEXT: "Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie." John 20:6, 7.

I. He entered it inquiringly.
II. He searched it narrowly.
III. Found it empty.
IV. Left it thoughtfully.

THE EMPTY SEPULCHRE

TEXT: "Come and see the place where the Lord lay." Matt. 28:7.

1. It is a garden. The 1st Adam was sinless and put in a garden and was driven out dead in trespass & sin & disgrace
The 2nd. Adam was put in a garden, died under the curse of sin and disgrace, & voluntarily left it a victor gloriously alive.

(2. It is a garden with a grave in it.) The world has no unmingled cup of sweet to offer. Because that tomb is empty and Christ is risen there need be no blight without a blessing, no sorrow without a joy, etc.

3. It is a new tomb where never man was laid.

4. You can see by its size, its position, its adornments, that it belongs to a family possessed of wealth—it is a grave of the rich,—fulfillment of prophecy.—Isa. 53:9.

5. The heavy stone, which brawny arms had rolled against the entrance, making it fast and setting a seal upon it, is rolled away. The finger of God touches the mighty incubus and it moves.

6. And find the sepulchre empty. Christ is risen.

The seal of truth is upon all he said and did. God would never have raised a pretender.

The offering of Jesus for the sins of men is hereby accepted.

He has Divine life in himself, and the same Spirit that raised up Jesus from death and the dark can raise up dead souls. This is the true power of his resurrection. Are we risen with Christ?

A pledge of his power and purpose to raise again from the dominion of the grave the bodies of the race he hath redeemed. Comfort for the bereaved.

Then he hath also ascended up into glory, hath taken possession of his inheritance, and is the forerunner of the saints. "Opened the kingdom of heaven to all believers."

Then he lives today to be our Friend, and Guide and Helper. Yours is a living faith in a living Saviour.—J. J. W.

STORIES TO TELL, OR EASTER SERMONS TO CHILDREN

TITLE: *Easter Talk to Children (1).*

TEXT: "He is not here, but is risen." Luke 24:6.

Look at this queer gray thing (showing a cocoon), and listen to a true story about it.

Last fall there was a fuzzy brown caterpillar climbing up an apple tree. Up, up it went till it could stretch itself out on a green leaf. Then it was tired and wanted to cover up and go to sleep. What do you suppose it did for covers? It spun out a long, gray, silky thread—I never can tell you how it did it—God makes a fuzzy worm to do things you or I cannot do or understand.

So it spun out a long, silky thread, and wrapped it round and round the stout apple leaf till it drew up at the sides and made a cradle—a cradle with himself inside! There, snug and dry and warm, the little caterpillar went to sleep.

Frosty days came. Most of the leaves fell off the trees, but the stout apple leaf held on. You stopped playing hide-and-seek and went to school. You had Thanksgiving and Christmas and stormy days, and still the apple-leaf cradle was swinging on the tree with the caterpillar fast asleep inside.

Now the sunshiny days are here. You are throwing off caps and mittens and running out to play. And soon there will come a knocking on

the inside of the cradle. People knock on doors to get in, but here is something trying to get out. Pretty soon a hole will come in the end, and out will come—not a fuzzy brown caterpillar, but a shiny yellow butterfly with wings like silk.

Boys and girls, listen! Some day you and I will go to sleep down here—people will say we are dead, and they will put our bodies down in the ground to stay while our souls go to God; but the God who can change an ugly caterpillar into a beautiful butterfly can give our souls new, glorious bodies that can never die. He says he will do it for "those who keep his commandments." Remember this story when you see a gray cradle swinging in a tree.

TITLE: *Catching Sunbeams (2).*

A little child stopped to catch a sunbeam as it danced upon the floor. She grasped it in her dimpled hand, but the beam would not stay in her grasp, though it lay upon her fingers like a band of gold. The child seemed disappointed, and yet her effort was not really in vain. It gave her pleasure for a time, and then the light she could not carry away yet lies in gladsome measure in the depths of her blue eyes. This is a little parable. Seeking, striving after the lovely things, is never in vain, though we may seem not to grasp them. We are holier and better for striving. The beautiful things we long for and try to get, we do not really get in one sense—we get them into the depths of our soul. They hide there and make our life brighter and more beautiful. "If ye be risen with Christ seek those things which are above."

THE SUNDAY SCHOOL LESSON

SECOND QUARTER

(Note.—Inasmuch as Easter comes immediately after the close of the quarter's lessons on the Gospel of John, it was deemed best by the Committee that the lesson on the appearance of our Lord be moved forward as the initial lesson of the second quarter. The historical sequence is unbroken, and a lesson for Easter is provided for all who observe the day.)

TITLE: April 4: *Jesus Appears to His Disciples.*
(Easter Lesson.) John 20:24—21:25

GOLDEN TEXT: "Because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." John 20:29.

TEACHING THE LESSON

The appearances to the disciples give emphasis to the resurrection fact. In teaching the lesson give emphasis not so much to the circumstances of his appearance to Thomas and his charge to Peter. Emphasize broadly the resurrection fact. I. *The resurrection of Jesus Christ from the dead is a historical fact.* As such it is proved like any other historical fact—by the testimony of competent witnesses and by the witness of related facts

and results. II. *The resurrection of Jesus Christ from the dead is more than a historical fact. It is a spiritual force in the lives of men.* Through fellowship with the risen Christ, men rise from a death in sin to a life in holiness. "Now is Christ risen from the dead." "Ye are risen with Christ." In Christ the believer is a risen man. III. *The resurrection of Christ is more than a historical fact and more than a spiritual force. It is prophecy and hope and assurance of future life.* "Because I live, ye shall live also." Men have ever nursed and nurtured the thought of life beyond the grave. It is a sort of instinct of humanity. The thought is as old as the heart-beat and as natural.

ILLUSTRATIONS

THE PROOF OF IMMORTALITY

The resurrection of Jesus is proof of immortal life beyond the grave, that death does not end all, but the soul lives after the body dies.

"A fox once came upon a cave, into which he saw many foxes had entered, the sand being full of footprints. He was about to pass in when his cunning detected that all the footprints pointed one way. All were turned inwards, and there were none leading out of the cave. We have all come to a great cave—the grave—and its entrance is marked by man's footprints. All lead in and none out. But Christ has set his feet the other way; and now, if we go into this cave, we shall follow him out again."—London Sunday School Chronicle.

THE BRIDGE OVER DEATH

In a Scottish valley, beside a little brook, where there was no friendly soil, a Highlander once planted a tree. Of course it wilted and drooped. But suddenly, to the surprise of everyone, it took a new start in life, and bore rich fruit. What was the source of its new life? With marvellous vegetable instinct it had sent out a shoot which ran along and over a narrow sheep bridge, and rooted itself in the rich loam on the other side of the brook. From this rich loam it drew its life. Even so the resurrection of Christ bridges the river of death that flows between earth and heaven, and the souls of men who know this send out the shoot of faith, which running over the bridge, roots itself in the eternal realities beyond, and draws spiritual life from the very fulness of God.—David Gregg, D. D.

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday, April 4

Monday, April 5

Tuesday, April 6

Wednesday, April 7

Thursday, April 8

Friday, April 9

Saturday, April 10

SUNDAY, APRIL ELEVENTH

THEME: *Invited Nearer* (Holy Communion).

SUGGESTED SCRIPTURE READING: John 1:35-51.

SALUTATION: "Let us draw near with true hearts and full assurance of faith."

INVOCATION PRAYER: It is very meet, right, and our bounden duty that we should at all times and in all places give thanks unto thee, O eternal God, through Jesus Christ our Lord. For all thy bounties known to us, for all unknown, we give thee thanks; but chiefly that when through disobedience we had fallen from thee, thou didst not suffer us to depart from thee forever, but hast ransomed us from eternal death and given us the joyful hope of everlasting life, through Jesus Christ thy Son; who came down from heaven in perfect love, and became man for us men, and for our salvation.

Not as we ought, but as we are able, we bless thee for his holy incarnation; for his life on earth; for his precious sufferings and death upon the cross; for his resurrection from the dead; and for his glorious ascension to thy right hand.

We bless thee for the giving of the Holy Ghost; for the sacraments and ordinances of the church; for the great hope of everlasting life, and an eternal weight of glory.

Thee, mighty God, heavenly King, we magnify and praise. With angels and archangels and all the hosts of heaven, we worship and adore thy glorious name, joining in the everlasting hymn of the cherubim and seraphim, singing unto thee:

Holy, holy, holy, Lord God of Sabaoth; heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

And we most humbly beseech thee, O merciful Father, to vouchsafe unto us thy gracious presence, and so to sanctify with thy Word and Spirit these, thine own gifts of bread and wine which we set before thee, that the bread which we break may be to us the communion of the body of Christ and the cup of blessing which we bless the communion of the blood of Christ.

And we most humbly beseech thee to receive this memorial of the most blessed sacrifice of thy Son which he hath commanded us to make until he come; in union with whom we offer unto thee our souls and our bodies, and present to thee our prayers, entreating thee to grant unto us, and unto all thy people, through the mediation of our Lord Jesus Christ, the remission of sins, and all other benefits of his passion. Amen.

THE SERMON

TITLE: *Invited Nearer* (Holy Communion).

TEXT: "Master, where dwellest thou? He saith unto them, Come and see." John 1:38, 39.

THE SERMON OUTLINE

INTRODUCTORY: In the sacramental service we receive an invitation to nearness with Christ. It is a glorious invitation to partake of nearer and more confidential communion with our Master.

I. About to accept his invitation let us begin with confession to him of our sins. "With my burden I begin; Lord remove this load of sin." Let us tell him our waywardness, our coldness of heart, our neglect of his Word, of prayer, of fellowship. Keep nothing back. "He will abundantly pardon."

II. So near to Christ we will confide to him our troubles and sorrows, too. In this sacramental service the burdened and the afflicted are especially invited near and are assured of Christ's sympathy and comfort. "Come unto me all ye that labor and are heavy laden, and I will give you rest." "Cast your care on him, for he careth for you"—literally, "bears you upon his heart." Draw near, and tell him your troubles.

III. This is the precious invitation to those just beginning to follow Christ. Such were John and Andrew. Such is the case with many in this church today. You were asking, "Master, where dwellest thou?" You want to know him better. He invites you to the nearest and sweetest relationship: "Come and see." "Come, tarry with me a while; listen to my words; learn my spirit; know my desires; become intimate with me and the things of my kingdom." It is so he speaks to you—you who are just entering upon his service. Recite to him your fears; tell him of your longings and aspirations; make known to him your resolutions, and ask him to help you keep them.

IV. Some of the blessedness of being brought near. "I sat down under his shadow with great delight and his fruit was sweet to my taste. He brought me into his banqueting house and his banner over me was love."

1. Nearness. It is blessed just to be near him.

2. Rest. It means getting a rest that will refresh for going on to new endeavor.

3. Protection. Shade from the burning sun of temptation, affliction, etc.

4. Sweet fruit. Such as pardon, peace, power, assurance, joy, hope; indeed, sweet foretastes of heaven.

PASTORAL PRAYER: Eternal God our Father, we bow before thee, feeling that we are one in the common need, and humbly praying that we may be one in partaking of thy grace. We bless thee in that the door of mercy is always open to those who seek thy face. Thou dost not turn us away, even though our robe is torn and soiled, and we have lost the ring of sonship, and are burdened with shame. It is thy promise that thou wilt give the best robe in exchange for the worst, and thou wilt wash away the tokens of our shame, and wilt restore us to our lost estate. We plead thy

promises, and we present our needs. We are unworthy to be called thy children, for we have brought dishonor on the family name. But we would hide in the merits of Jesus Christ our Saviour, in whose grace we seek our salvation. Graciously receive us into the innermost circle of communion. May the desire to know thee reign over every other desire and may every quest in our life be subject to a deep longing to be at home with thee. We pray that we may find our appointed places in thy service, and to this end wilt thou bless the ministries of public worship. May they help us to leave behind what we ought never to have carried with us, and may they help us to find what we ought never to have lost. May thy spirit control our minds, and may all thy purposes be the fruit of thy light. Make us mindful of one another, and in seeking one another's good may we enter more deeply into the fellowship of the Holy Ghost. Let thy promise inspire us with holy hope. May this house prove to be the house of God, and the very gate of heaven. Amen.—Rev. J. H. Jowett, D.D.

OFFERTORY PRAYER: O thou who givest every good and perfect gift, help us to realize the blessed obligation of giving. Help us to estimate aright our partnership with thee, and share the burden of the world's need. Help us to bring our whole tithe into the storehouse, and test thy promise of abundant supply. Amen.

Illustrative Material

CHOICE ILLUSTRATIONS ON THE THEME

LOOKING TOWARD REUNION

The promise of paradise—heaven—is one of the strongest incentives known to man. Mrs. Bottome says, "When I was a girl, my mother used to say, 'Don't let your father find you away when he comes home; he likes to see you.' What a lovely thing it would be if we simply believed that our Father in heaven would miss us if we did not get home; for you know heaven is home."

We are absent from Christ's visible presence now, as also from our loved ones gone before. But let us live to meet them in the heavenly home. True for the after-life; it is true for our observance of the Holy Supper. "Don't let your Father find you away when he comes to this table. He likes to see you here."

COMMUNION SUNDAY

Archimedes wanted a fulcrum on which to place his lever, and then he said he could move the world. Calvary is the fulcrum and the cross of Christ is the lever; by that power all nations shall yet be lifted. The Preparatory Service, Communion Sunday and the celebration of the Lord's Supper are to bring freshly to mind the meaning of the cross and to awaken anew in all disciples a love for and consecration to Christ and to his work for the world.—H.

TELLING HIM SO

Dr. Dale, when in Australia, speaking on one occasion of the relation of a pastor to his congregation, and pleading for a freer reciprocity of feel-

ing between them, said that he often felt inclined to say to his own people, "If you love me, tell me so." This speech reached England sooner than the speaker, and some months later, at the congregational "Welcome Home," almost the first object that met his eyes was a large scroll, and these words, "We love you, and we tell you so." By observing the Lord's Supper we tell Christ that we love Him.—Sunday School Chronicle.

A REINLISTMENT

A beautiful gipsy girl was employed by a German artist to sit for one of his studies. She noticed in his studio an unfinished picture of the crucifixion, and asked who "that wicked man" was, and what his crime was to be punished so. The artist explained the picture, and in answer to her many questions, gave her a rather grudging account of the gospel story. He had no sympathy with Christian themes, and his cold manner roused her wonder. "Why," said she, "I should think you would love him if he died for you!"

In this sacrament of the Lord's Supper let us renew our love and devotion to Christ.

FOR THE EVENING SERVICE

TITLE: *Communion Continued.*

TEXT: "They constrained him, saying, Abide with us; for it is toward evening, and the day is far spent; and he went in to tarry with them." Luke 24:29.

THE SERMON OUTLINE

INTRODUCTORY: Like these disciples on their walk to Emmaus, when we have the Saviour's company a little while we will not be contented until we have more of it. Some liquors men drink increase thirst. Never is the Christian tired of Christ's company. Love's logic is always ready with a plea, "Abide with us, for it is toward evening."

The suggestion also comes that if we would keep Christ with us we must constrain him. Christ will not intrude where he is not wanted. The question then becomes one as to how we can keep him with us.

I. First, allow no rivals in your heart. Christ will never tarry in a divided heart. Be sure of that. He must be all to us or nothing. "Ye cannot serve God and mammon." Let us be watchful that we love him with an undivided love and serve him with unvarying delight.

II. Retain no darling sin. Charles Spurgeon once said, "A little evil will spoil our peace, just a small stone in one's shoe will spoil the walking." Many people lose Christ's presence through the indulgence of what they call little sins.

III. Make your heart a fit temple for Christ's indwelling. Out with the money changers and unholy traffic. Give no place to the things that defile the body or degrade the soul. Keep the heart clean and the mind pure. Make your heart not a place for harsh or warring sounds, but make it indeed a house of prayer. If it is made a fit place for Christ's presence he will come and make his residence in the temple of your soul.

STORIES TO TELL, OR SERMONS TO CHILDREN

TITLE: *The Swan's Dinner Bell (1).*

TEXT: "Give us this day our daily bread." Matt. 6: 11.

There is a pretty story that is often told about the swans in the moat of the palace of the Bishop of Wells, England. The old gatehouse, with its gray, ivygrown walls, still stands, and the swans sail up and down the dark waters of the moat, which centuries ago was a defense of the castle.

The peculiar thing about these swans is that they ring a dinner bell whenever they are hungry, and expect to have it answered at once. A long string hangs out of the gatehouse window and, as the story is told, when the swans are hungry, the leader swims gravely up to the bell rope, pulls at it, and then waits quietly for the lodge-keeper's wife to bring out her basket of bread.

It is said that fifty years ago the daughter of the Bishop who lived there then taught the swans this trick with great patience and care. The swans that have come since then have apparently in turn learned the secret of the bell rope so that one who is able to perceive the connection between the pulling of the string and the appearing of the bread-basket has always been among them. That the swans communicated their demand for bread to their leader, who was always the one to ring the bell, is evident from the fact that after the black swans were introduced into the moat the ringing became so frequent that the housekeeper had to take the string in to secure herself a little peace. Evidently the newcomers were hearty eaters.

We all have a right to pray, "Give us this day our daily bread." We are taught, "Ask and ye shall receive." Let the swans teach us this lesson—the lesson of prayer.

TITLE: *An Efficient Protector (2).*

Geese are always thought to be very stupid creatures, but perhaps they are so because they never had a chance of going to school!

There are some geese that have been taught to do things, however, and they do those things in a very clever way, so that makes me think that if every goose had the chance of going to school no one would call geese stupid any more.

Just to show you how clever a goose can be, I will tell you a story of one that lived in France. Every Sunday, when an old blind woman wanted to go to church, the goose took hold of her dress in his beak and pulled her gently along the road to the door of the church. Then, when the old woman was inside, the goose spent the time in strolling about the church yard. But when the church service was over the goose was always waiting at the door for her.

Once a gentleman said to the old woman's daughter: "Aren't you afraid to let your mother come alone?" "O no, sir, we are not afraid, as the goose is with her."

I have known children that are not as kind or as wise as that goose. I am sure you will make a new resolve this beautiful Spring day.

THE SUNDAY SCHOOL LESSON

TITLE: April 11: *The Story of the Creation.* Genesis 1:1-1:25.

GOLDEN TEXT: "In the beginning God created the heavens and the earth." Genesis 1:1.

TEACHING THE LESSON

"In the beginning God"—I. *Then atheism is folly.* Atheism is proved absurd by 1. The history of the creation of the world. The very existence of things is the indisputable evidence of creative reality. 2. By the existence of the beautiful world with grandeur, adaptation, design, harmony is assertion of the being of God. Every flower is a denial of atheism. 3. By the moral convictions of humanity. II. *Then pantheism is an absurdity.* We are informed in these verses of our lesson that the world was a creation, not a spontaneous emanation from something only conceived of by a skeptical philosophy. The world had a personal Creator separate from itself. "In the beginning God"—. III. *Then matter is not eternal.* "In the beginning." It had a commencement. It had a birthday. It was created by divine power. IV. "In the beginning God"—*then the world is not a result of a fortuitous combination of atoms.* God "created." Thus the world was a creation. There was the exercise of supreme intelligence. There was the expression in matter of great thoughts and Divine sympathies. V. "In the beginning God created"—*then creation is the outcome of expended power.* Mysterious, to be sure, but fact. Man was not present at the creation, and God has given but a brief account. The how is not stated. God is mystery. The world is a mystery. But there is far less mystery in the Mosaic account than in any other. It is the most natural, most likely, most scientific of any and gives adequate cause for the effect.

ILLUSTRATIONS

THE BIG ENGINEER

Thomas Edison says: "No one can study chemistry and see the wonderful way in which certain elements combine with the nicety of the most delicate machine ever invented, and not come to the inevitable conclusion that there is a Big Engineer who is running this universe." At the great Yerkes observatory at Lake Geneva, the operator, sitting quietly in his chair, touches a button and the huge dome begins to revolve. Another, and the whole floor rises noiselessly. Still another, and the gigantic tube begins slowly to turn. When the instrument is pointed at a star, the touch of another button sets the clockwork in operation that moves the telescope in conformity to the apparent movement of the star. One man was operating the whole gigantic affair. It was just a faint picture of the "Big Engineer running the universe."

I HAVE SEEN HIS POWER

There is an Eastern fable of a boy having challenged his teacher to prove the existence of God by working a miracle. The teacher procured a

large vessel filled with earth, in which he deposited a kernel, in the boy's presence, and bade him pay attention. In the place where the kernel was put a green shoot soon appeared. The shoot became a stem; the stem put forth leaves and branches, which soon spread over the whole apartment. It then budded with blossoms, which dropping off, left golden fruit in their place, and in the short space of an hour there appeared a noble tree in the place of the seed. The youth, overcome with amazement, exclaimed: "Now I know there is a God, for I have seen his power!" The priest smiled at him and said, "Simple child! do you only now believe? Does not what you have just seen take place in innumerable instances year after year, only by a slower process? Is it the less wonderful on that account? He is the Lord and changes not, his mercy and power are ever the same."

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday, April 11

Monday, April 12

Tuesday, April 13

Wednesday, April 14

Thursday, April 15

Friday, April 16

Saturday, April 17

SUNDAY, APRIL EIGHTEENTH

THEME: *Lessons from Springtime.*

SUGGESTED SCRIPTURE READING: Gal. 6: 1-18.

SELECTED HYMNS: "He that goeth forth with weeping."—Thomas Hastings. "We plough the fields and scatter."—M. Claudius. "Almighty God, thy word is cast."—John Cawood. "Work for the night is coming."—Anna L. Coghill. "Fairest Lord Jesus."—Munster.

SALUTATION: "How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them to drink of the river of thy pleasure. For with thee is the fountain of life; and in thy light shall we see light."

INVOCATION PRAYER: Almighty God, our heavenly Father, thou who givest strength to the weak, forgiveness to the sinner, grace to all who need, look down upon us now in our worship and grant unto us all that we require for the full mastery of life. In Christ's name we ask. Amen.

THE SERMON

TITLE: *Lessons from Springtime.*

TEXT: "Whatsoever a man soweth, that shall he also reap." Gal. 6: 7.

THE SERMON OUTLINE

INTRODUCTORY: This is the season for sowing. It is very important what we sow. Like produces like, whether we sow sin or seed. Go into a seed-store and you will hear many inquiries as to the best grain-seeds, and grasses and fruits, and flowers. Go out into the fields at this springtime of the year, and you will see men sowing, earnestly sowing, the very best seed they can get. Wise men they are, too, for they conform to an unchangeable law of nature. It would be folly to sow seed of which they know nothing. They all understand this law of nature: "Whatsoever a man soweth that shall he also reap." They never make a mistake; if they sow oats they expect to reap oats; if they sow barley they expect to reap barley. The woman wishing to grow a lily in her yard never makes the mistake of planting an acorn. Even the smallest children understand and observe this law as they interest themselves in a garden spot or flower-bed.

But this law of sowing and reaping is invariable also in the moral and spiritual realm. Do men use the same common sense in making preparation for the spiritual as for the natural harvest? Let us go out into the fields and see. Here are men sowing. They are walking, and at every step

they are scattering seed—sowing, sowing as they go. What shall the harvest be?

I. As we pass along we see a worldly man sowing. He is very busy sowing the seed of the world. In the reaping time he expects a golden harvest. And, no doubt, he will be able to say: "Soul, thou hast much goods." But the goods are only such as can be laid up for time, not for eternity. O foolish man, did you forget the spiritual harvest? This night thy soul, goods and all, shall be required of thee.

In how many ways men make this mistake. Here is a man determined to get rich. He will even be a bootlegger to do it, or a saloon-keeper. He must gather the money from a great many hands. He must take it from those who need it greatly; but he must have it. He knows that the poor old man tottering up to his bar has a wife and family at home needing the money. But he must get rich, so he hands out the poison in exchange. He knows that this strong young man is becoming a little fond of the cup. He knows that his parents and loved ones at home would break their hearts with grief if they only knew of what happens behind his screen. But he must get rich, and he gives the poison. He knows that every drink he sells is sending a soul so much farther toward a drunkard's grave and a drunkard's hell, but he must have gold. But look! The harvest is ripe. He puts in his sickle. Poor, deluded man what did he get? Sheaves! Sheaves! Yes, he gathered sheaves. His family gathered; his conscience gathered; his soul gathered. Woe to the man that putteth the cup to his neighbor's lips. He reaps as he sowed. He sowed present and eternal woe to others; he reaps present and eternal woe to himself.

II. Here we come upon another man sowing. He is diligently sowing the drink habit. You thought he would be staggering as he sowed; but no, he walks as straight as any man, and as he walks, he sows. It really seems pleasant at first. He finds delight in it,—only a little exhilaration, and the ground is so smooth! This is the first stage of the intemperate man's sowing.

But he goes on. By and by he begins to wonder whither the pleasure has gone. He begins to feel nervous; his reason reproves him; his conscience twitches him: he begins to feel quite uneasy, for he finds that he can scarcely get along without his cups. This is the second stage of the intemperate man's sowing.

But why does he not stop? He goes on in spite of himself. He says, "I wish I had never begun." He does, as we have heard men do, curse the cup while he drinks. His friends forsake him. He feels he is daily degrading himself lower and lower, yet he goes on. This is the third stage of the intemperate man's sowing.

Have you seen the painting entitled, "Sowing the Tares"? The face is the most hideous I have ever seen, far more like a demon's than a man's. The man is sowing and as he sows, up come reptiles and serpents until they are crawling all about his body. It is an awful picture, and yet it is a true representation of the fourth stage of the harvest the intemperate man reaps.

There is another stage but it is too awful to behold, so it is veiled from human eyes. "Neither fornicators, nor idolaters, nor drunkards shall inherit the kingdom of God." God is not mocked, for "Whatsoever a man soweth that shall he also reap."

We have read that when the Indian hunts the mustang or wild horse of the prairie, he never follows him in a direct line, for he knows he cannot overtake him. But he notices the almost insensible deflection of his victim from the straight line, and crosses the arc of flight as the string crosses the bow, with the certainty of meeting him at the point of attachment, though it may be fifty miles away. The horse runs in a gigantic curve, the hunter in a straight line, and at a spot where the lines cross stands the Indian, lasso in hand, ready for his prey. So retribution is sure to meet the unrepentant sinner who swerves from the right path. "Whatsoever a man soweth, that shall he also reap."

III. Here, too, is another man sowing. He is a pleasure-seeker. He has a pleasant, cheerful smile on his face. He says, "I am not working hard—just a little for my health—and I find it very pleasant." There are many young men and women sowing in this field. Yes, and though really sowing the seeds of sin—"wild oats"—some professed disciples of Christ are sowing with them, because, as they say, it does not seem to them wrong.

God wants his children to be happy, but he does not want them to choose such ways to happiness as will soil the soul.

IV. But it is possible to sow to the good also. Here, too, the rule is "Whatsoever a man soweth, that shall he also reap." It is stated that Dr. Hu King Eng, a Chinese woman doctor, while a student in Ohio Wesleyan University won many girl students to Christ. The mother of one of the girls said, "Little did I think when I was giving money for the work in China that a Chinese girl would come to this country and be the means of leading my daughter to Christ." Good returns when we sow good seed. Evil returns when we sow evil seed.

PASTORAL PRAYER: O Lord, our God, author and giver of all good things, who hast ordained the earth to bring forth grass for cattle, and herbs and food for the service of man, look down in thy compassion upon us, and bless, we beseech thee, the labors of thy servants who till and sow the fields. Vouchsafe to us seasonable weather; cause thy face to shine, and let thy rain and dew refresh the ground, that the fruits of the earth may be matured, our garners may be filled with corn and all good fruits, and that there may be abundance of food both for man and for beast. So we thy people and the sheep of thy pasture will give thee thanks forever: we will show forth thy praise to all generations. Amen.

Illustrative Material

CHOICE SPRINGTIME ILLUSTRATIONS

NEED OF SUNSHINE

In some places flowers will not grow because they do not get sun enough. Does this not suggest the dangers of overcrowding in cities?

NEAR TO NATURE'S HEART

As the friends of an author most thoroughly comprehend his writings, so they best understand nature who are closest to nature's God.

BE SWEET

And old legend tells of the corn and lily which once found themselves growing side by side. "One cannot earn a living just by being sweet," said the corn to the lily. The lily's only reply was a smile. Soon after Jesus passed by and they both heard him say to his disciples: "Children, the life is more than meat. Consider the lilies, how beautiful they grow." It takes no argument to prove that God loves the beautiful, or that he has planted within human hearts a love for the beautiful. The question for us to consider is this. "Is my life taking on the beauty that God designs it should?"—Record of Christian Work.

THE TIME FOR PLANTING

Every tree has a time for planting. As a matter of fact trees may be moved at any time, but it is much safer and much more convenient to handle them when the leaves are off. In fall or early spring the bark adheres more tightly and is therefore not so liable to injury. The tree is resting. Here, however, is an elm transplanted in August growing well, but undoubtedly retarded by the change. Probably, all things considered, the spring is the best omened season for the planting of trees.

Every good grace of character has a time for planting. The best time is in the springtime of life.—H.

OUT IN THE FIELDS WITH GOD

The little cares that fretted me,
I lost them yesterday,
Among the fields, above the sea,
Among the winds at play;
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees.

The foolish fears of what may pass,
I cast them all away
Among the clover-scented grass,
Among the new-mown hay;
Among the rustling of the corn,
Where drowsy poppies nod,
Where ill thoughts die and good are born,
Out in the fields with God.

—Author Unknown.

FOR THE EVENING SERVICE

TITLE: *Good Seed to Sow.*

TEXT: "The seed is the word of God." Luke 8:11.

TEACHING THE LESSON

Some facts about the beginning of sin. I. *It is a fact that the human soul is often tempted by a dire foe of unusual subtlety.* 1. The tempter is subtle. 2. Malignant. 3. Courageous. 4. Powerful. II. *It is a fact that the tempter seeks to engage the human soul in conversation and controversy.* 1. Seeking to make them impatient of moral restrictions. 2. To awaken thoughts derogatory to God. 3. That he may lead them to the lust of the eye. III. *It is a fact that the tempter seeks to make one soul his ally in the seduction of another soul.* IV. *It is a fact that each soul soon awakens from the subtle vision of temptation to find that it has been deluded and ruined* (see verse 7). The fruit looks rich and ripe. Its color begins to grow more and more. It is plucked and eaten. Then comes the bitter taste. Then the sad recollection. Then the moment of despair. To Adam and Eve sin was a new experience. No man is better for the woeful experience of evil. Sin always brings shame. The shame we deeply feel but cannot hide. The soul awakening, conscious of its moral nakedness, seeks to provide clothing of its own device. Adam and Eve sewed fig leaves. Sin must have a covering. Men's ingenuity in making and sewing it together. But the covering is always unworthy and futile. Man cannot clothe his soul. Only the righteousness of Christ can cover his moral nakedness.

ILLUSTRATIONS

GROWTH AND POWER OF SIN

The story runs that, as Abdallah lingered over his morning repast, a little fly alighted on his goblet, took a sip, and was gone. It came again and again; increased its charms; became bolder and bolder; grew in size till it presented the likeness of a man; consumed Abdallah's meat, so that he grew thin and weak while his guest became great and strong. Then contention arose between them, and the youth smote the demon, so that he departed; and the youth rejoiced at his deliverance. But the demon soon came again, charmingly arrayed, and restored to favor. On the morrow the youth came not to his teacher. The mufti, searching, found him in his chamber, lying dead upon his divan. His visage was black and swollen, and on his throat was the pressure of a finger, broader than the palm of a mighty man. His treasures were gone. In the garden the mufti discovered the footprints of a giant, one of which measured six cubits. Such is the Oriental portrayal of the growth and power of sin.

LARGELY HIDDEN

According to the old fable, each man's personal sins are carried on his back, where they are open to the inspection of others, and largely hid from his own sight. The hazard of overlooking our own shortcomings, when we indulge in harsh criticism of others, is illustrated in the popular adage, that, "They who live in glass houses should not throw stones," as well as in the proverb, "Physician, heal thyself." All of us may well utter the prayer of Burns,

"O wad some power the giftie gie us,
To see oursels as ithers see us!
It wad frae monie a blunder free us,
And foolish notion."

SELLING YOURSELF

A man stole a spare tire from an automobile standing on the street. The owner promptly reported to the police office, and shortly after the thief walked into a second-hand store to sell his booty to find himself greeted by an officer who was waiting for him. "He went in to sell the tire and he sold himself," remarked one who was speaking of the clever capture.

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday, April 18

Monday, April 19

Tuesday, April 20

Wednesday, April 21

Thursday, April 22

Friday, April 23

Saturday, April 24

SUNDAY, APRIL TWENTY-FIFTH

THEME: *Come: Tarry: Go* (Missionary Sunday).

SUGGESTED SCRIPTURE READING: Psalm 72.

SELECTED HYMNS: "Lead on, O King Eternal."—E. W. Shurtleff. "Hail to the Lord's Anointed."—James Montgomery. "Lift up your heads, ye gates of brass."—James Montgomery. "Hail to the brightness."—T. Hastings. "The morning light is breaking."—F. S. Smith.

SALUTATION: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation."

INVOCATION PRAYER: Our Saviour and Lord, who didst give us the great commission to disciple all nations, we bless thee that the fresh annals of thy Kingdom pour floods of light into our minds, floods of love into our hearts and floods of resolutions into our wills. We bless thee that thy spirit of service, of love for all who have need, a rising tide that sweeps around the world under the attractive power of thine uplifted sacrifice, penetrates all lands, all classes, all religions. We rejoice that it moves men, women and children; leads them to live in the slums, the tropics, the frozen North, and all for thy name's sake and for thy children. And thou openest all doors of opportunity to us, every nation and tribe. And native converts are uplifted by the world-wide impulse and freely send out of their poverty and their burdened days to tell the story of the Cross. The national life of heathen lands feels and manifests the gracious influence. Nations are born as in a day. The glorious visions of Isaiah and Ezekiel and Daniel and John, and thine own, almighty Saviour, are becoming history before our wondering eyes.

Almighty Captain of our salvation, inflame our hearts also with thy compelling love. Enroll us every one in thy forces militant to march, and fight, and suffer hardship, and sing exultant triumph, blessing thy holy name that we may share thy sufferings for the lost world, thy labors, and, by thy grace, the everlasting joy of our adorable, redeeming Lord. We ask in thine own name. Amen.

THE SERMON

TITLE: *Come: Tarry: Go.*

TEXTS: "Come unto me, all ye that labor." Matt. 11:28. "Tarry ye in the city, until ye be clothed with power from on high." Luke 24:49. "Go ye into all the world and preach the gospel." Mark 16:15.

THE SERMON OUTLINE

INTRODUCTORY: These three passages of the Scripture contain what I believe to be the three great verbs of the Gospel.

I. The first of these is "Come." Six hundred and forty-two times the word "come" occurs in Holy Scriptures. But the use of the word which interests us especially is Christ's "come," and the most precious of all the verses in which Jesus' "come" is found is that recorded by Matthew: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Come"—that was Jesus' word to his disciples, calling them away from their former activities to him and a new life: "Come"—this was his word to John and James, to Peter and Andrew, calling them away from the boats and nets to become fishers of men: "Come"—this was his word to Matthew Levi sitting at the seat of custom: "Come"—this was his word to Zaccheus the publican, to the rich young ruler, to every one of the twelve disciples, to the Seventy; and on the great day of Pentecost and ever since his word to all humanity is, "Come unto me."

In a church at Copenhagen stands the famous statue by Thorwaldsen, picturing in marble the world's Saviour in the very act of extending the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." A great scholar came from afar to see this statue and surveyed it critically. What he saw did not seem to satisfy him. A little child, noticing his disappointed face, made bold to address him. "You must go close to it, sir. You must kneel down and look up into his face." The stranger followed the advice of the child, and kneeling there was rewarded by a view of the sculptured face of the Christ so melting in tenderness that it greatly touched his heart. Ah, how impossible it is to come to Christ with pride and the spirit of haughtiness!

"Come"—this is another of the great verbs of the Gospel. The invitation is from the Saviour himself, and it is extended to all who have not yet made him the Christ of their souls.

II. Another great verb of the Christian life is "Tarry." Having called his disciples to him, Jesus' next word to them was to abide in him, to tarry, to remain for a season at his side. First, they were called to him; secondly, they were bidden to tarry with him. And the three years they tarried in the company of Jesus he prepared them for their work. They were in training, so to speak. They were going to school to the Master of them all. The tarrying process is that of learning. "Come unto me," said Jesus, "all ye that labor and are heavy laden, and I will give you rest." "Take my yoke upon you and learn of me." One must of necessity be a learner before he can become a teacher. Before he can give out anything he has to be filled. Communion precedes communication.

To read the Scriptures and to pray in private is to tarry with him. To reflect on the goodness of God, to meditate upon the teachings of Christ, to keep the silent hour and commune with the Father in the fellowship of prayer—this is tarrying with the Lord.

Faithful attendance at church service is a process of tarrying full of possibilities. The hymns of faith, the public prayer, the ~~Communion~~ of the Lord's Supper, these are all designed to conduct the worshiper to the very heart of God. To enter into such a service with mind and heart in accord is to tarry with the Lord. On the birthday of the church, that memorable

partaking

Pentecost in Jerusalem, three thousand came to Christ as Lord and Saviour, and then, having come, they tarried. "They continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and in prayers." "They continued," that is, they tarried; and this is important; for while they tarried they were learning and while they were learning they were in course of training for active Christian ministrations. The church, "the called together," closely resembles a school. The teaching function blends with the devotional in the ideal service in the house of God. Through tarrying with the Lord comes power; power with God and man.

III. "Go." To come to Jesus is not enough. To tarry with him is not all. Having called his disciples to him, they companied with him for a season. Then Jesus sent them out. The Twelve were disciples or learners before they were apostles or missionaries. They were called to him that they might be trained of him in order to be sent out by him. It is an historic fact that the early church was slow to heed this command, "Go." The mother church in Jerusalem was perfectly content to tarry, and to tarry all the while. Its members had heeded the first great command, "Come." They had obeyed the second, "Tarry." But not the third, "Go." The large body which composed the mother church were enraptured with worship and praise and fellowship one with another. For the larger part they were kind and benevolent, but they were not missionaries.

Many of our modern churches resemble the mother church in that we are loath to heed the command to "Go." It is easy to make ourselves believe that church attendance is an end in itself. It is pleasant to think of church service as expressly given to contribute to our comfort and entertainment. Beautiful singing, eloquent preaching, impressive rituals, and spacious edifices have their uses; but when these are conceived as a goal in themselves, church attendance may become the quintessence of selfishness.

A church service that results in pleasing the attendants, making them feel comfortable and satisfied, is a tragic failure and a travesty on the purpose of the church in the mind of its Founder.

In his profitable little volume entitled, "Prayer Changes Things," Mr. S. D. Gordon imagines a conversation between Christ and the angel Gabriel, soon after the ascension. Gabriel is asking Jesus what plans he has made to let the world know he lived and died and rose again. And the Master is supposed to reply: "I asked Peter and James and John, and some more of them down there, just to go and make it the business of their lives to tell others. And the others to tell others, and the others yet others, and still others beyond, till the last man in the farthest reach has heard the story and has been caught, thrilled and thralled by the power of it." But Gabriel looks as if he could see difficulty in the Master's plan, and he says, "Yes, Master, suppose after a while Peter forgets. Suppose John loses his enthusiasm and simply doesn't tell the others. Suppose their successors away down there in the twentieth century get so busy about things, some of them good things—church things maybe—suppose they get so busy that they do not tell the others. What then?" And back came that quiet voice of the Lord Jesus. He says, "Gabriel, I haven't made any other plans. I am counting on them."

"Come!" "Tarry!" "Go!" These are the three great verbs of the Gospel. They are in the imperative mood. They are commands. They are to be obeyed by loyal disciples everywhere. Come to Christ. Tarry

to learn of him. Then go to tell others of the Saviour of the world.—E. D. J.

OFFERTORY PRAYER: Almighty God and gracious Father, the source of all our blessings; we pray thee to make us sensible of our duty to thee in the use of the gifts intrusted to us. If our material resources increase may there be a like increase in our generosity. If our resources diminish, we beseech thee to save us from the sin of beginning our economy at the Church. Help us to reduce our personal comforts and gratifications, and to make ready sacrifices for the sake of giving toward the spread of thy kingdom and the salvation of men; through Jesus Christ our Lord. Amen.

Illustrative Material

SEED THOUGHTS

1. The work. Preaching the gospel. A new work. A divine work. 2. The workmen. Men of little training. Men of ordinary occupations. Imperfect men. Men to whom special promises were made. "Lo, I am with you." 3. The sphere of work. The whole world. No limitation of country, climate, race, condition. "Every creature." 4. The Master of the workmen. He who said Go himself came. Himself preached.

Maltbie D. Babcock said, "I tell you, my fellow-Christians, your love has a broken wing if it cannot fly across the ocean." Christ said, "Go into all the world and preach the gospel to every creature." Has your love got a broken wing?

"Lift up your eyes." A woman who passed through New York into New Jersey by the subway and the tube was asked what she thought of the city. She replied she could not tell, as she had had only a worm's-eye view of it. This is the case of many of us. We live too low to get the upper, larger vision.—China's Millions.

History tells us that Louis XI "executed a solemn deed of ownership," conveying to the Virgin Mary the whole country of Boulogne in France; but reserved for himself all the revenues thereof! How much like this "solemn deed" are some of the purposes of missionary generosity we form!

CHOICE MISSIONARY ILLUSTRATIONS

THE MESSAGE DELIVERED

A mere lad in the army overseas was rather hard to manage because of his failure to respond to discipline. But when the time came for him to do actual service, he suddenly developed into a man. On the last day of the Great War he had to go out twice in the face of the enemy fire, but both times came and saluted with these words: "Captain, your message was delivered."

We are entrusted with a message to the nations, and there are many places in the far-flung battle line where to deliver it is to do so in the face of the enemy's fire. There will come a day when we will go out for the last time and at the end of day report to our Captain, who said, "Go ye." Shall we be able to say, as did the lad: "Captain, your message was delivered"?

THE EDGE OF THE MAP

There is a tale of a tank and its map. Somewhere on the British Front a big push was in progress. The Germans were in retreat. The battle was on, with much lumbering of the great tanks that made nothing of flattening a house and moving on over the débris. But one tank had stopped. It wasn't disabled. It had no casualties among its crew. There was plenty of ammunition. Yet it stopped dead in its tracks. An officer came up, and with much forcible language demanded why the huge iron beast should halt, when the job was yet far from finished. The tank men understood his impatience, but still the monster rested. "The trouble is, sir," said one of the crew, "we've got to the edge of our map." There may be many folk in the Church of Christ who are like that tank crew. But if they are so far as missions are concerned they have the wrong map. The mission map takes in "the whole creation," "every creature," "all the world."

IS CHRISTIANITY A FAILURE?

"How is it," asked a man of a minister, "that your religion has been going for nearly two thousand years and has not influenced more people than it has done?" For reply, the minister asked another question: "How is it that water has been flowing for more than two million years and many people are still dirty?" It is not the fault of Christianity that people go without the remedy for human ill, but the loss is theirs just the same. Christianity is not a failure. The Gospel is not a failure. Wherever it is preached in fidelity it wins. But there are some who "put it from them."

PAID IN FULL

Donald and four grown-up relatives attended divine service one Sabbath morning. Donald selected the aisle seat, and when the missionary contribution plate was passed deposited in it the combined offerings of the family. The vestryman, not realizing this, moved as though to pass the plate to the others in the pew, when he was arrested by a high-pitched, distinctly audible whisper announcing: "I paid for five."

I AM STINGY

At a men's banquet in Wisconsin, one man, not a member, but an occasional attendant, who had sometimes given $10 a year to the work, pledged first $50 and then $100 with his family still to hear from. The pastor thanked him for his generosity. "You know that it is not true," he said, "I am stingy and so are most of us."

FOR THE EVENING SERVICE

TITLE: *The Living Seed.*

TEXT: "The seed is the word of God." Luke 8:11.

THE SERMON OUTLINE

INTRODUCTORY: A farmer friend in Australia showed us some splendid wheat and spoke of its ancestry. The first year he planted 64 grains, which yielded 1 pound, 13 ounces. The second year he had 43 pounds; the third year 15 bushels; the fifth year over 2,000 bushels.

I. There are many kinds of seed in the world. But whatever their exteriors may indicate, all possess one vital quality; they carry the life—they are the life!

Jesus taught us about this seed. He told us that it is the word of God.

II. He likened the smallest seed to the fadeless kingdom of heaven. From the mysterious germ, which the human intellect cannot duplicate or create, springs forth beauty, strength, life.

III. Even so is the hidden operation of the Spirit of God on the reasons and affections of men. When this seed has been planted in the soul there is a sacred treasure, which if cultivated will develop into a precious harvest.

IV. Are we fostering this spiritual life within us? Do we pray that showers of blessings may descend upon it? Do we ask that the overflowing waters of divine love may be poured over it, that it may germinate and yield bloom and fruit to Jesus' praise?

V. Our Lord wants us to be distributors of this seed—to tell others of the pardon there is with him and the love ineffable that hung upon the Cross. He wants us to tell of the gracious Comforter whom men and women need so much today. Is not arable soil all around us, and is not the seed within our grasp? Shall we be prompt to sow by all waters, as the prophet bids?—H. P.

STORIES TO TELL, OR SERMONS TO CHILDREN

TITLE: *The Dissatisfied Cow (1).*

Country boys and girls know well a very queer characteristic of cows. A cow may be feeding in the midst of the most luscious clover, but she will not stay there long. She will go wandering off in search of something still more delicious. Let a cow be feeding next to a fence with holes in it, and she will reach her nose and mouth through, in an attempt to get a bite of the green grass on the opposite side of the fence. This grass may not be so good as that within easy reach, but nevertheless the cow seems dissatisfied with that which is near.

Probably it is a good thing for the pastures that the cow roams about as she eats. In this way the grass is kept nibbled down everywhere to about the same height.

When boys and girls, however, act like the dissatisfied cow, they are as foolish as she is, and no good results follow. Watch boys and girls picking raspberries. Do they stay at a bush until they have picked all the raspberries? No. They pick off a few of the largest berries and then wander off in search of another bush. They waste so much time moving around that their harvest of berries is smaller than it otherwise would be.

Whenever boys and girls have a number of tasks to do, what often

happens? Well, one task is begun, and then dropped, and another task is taken up to be treated in like manner. The way to get tasks completed in quick order, however, is to finish up one and then begin another.

This restless spirit of the dissatisfied cow may also show itself among boys and girls by the spirit of complaint over their toys, their amusements and their clothes. It is easy to fancy that other boys and girls are having a better time and that their circumstances are more desirable.

But there is no happiness in discontent. The boys and girls who most enjoy life are not those who follow the example of the roaming dissatisfied cow, but they are those who do each task and enjoy each pleasure as if there were no other tasks and pleasures anywhere.—J. E. R.

TITLE: *Tom Thumb (2).*

Yes, there was a real Tom Thumb, not so small as the dwarf told of in the old fairy tales and ballads, however. He was about three feet high, and was just as famous as he was small. Your father and mother may have seen him and talked to him. I had that privilege when quite a small boy. One of his best friends was Mr. Barnum, whose wonderful circus delighted little folks years ago. He and Mr. Barnum are buried in the same churchyard in a little town in Connecticut. It was Mr. Barnum who made him famous, for the little dwarf became part of his circus. Children in every big city in the country and in many small towns and villages learned to love "General Tom Thumb" and to watch for his coming. He could sing the national airs of any country he visited. Kings and queens sent for him to come to their palaces, and he made friends among the most powerful people, as well as among those in more humble circumstances. In fact, he had a wonderful life and was a great favorite.

The things that people can accomplish do not depend on their size. The children who are here will grow up and be much bigger than Tom Thumb; but they do not have to wait to grow up, but can do a great deal of good now, day by day.

THE SUNDAY SCHOOL LESSON

TITLE: April 25: *The Story of Cain and Abel.* (May be used with Temperance Applications). Genesis 4:1-26.

GOLDEN TEXT: "Am I my brother's keeper?" Genesis 4:9.

TEACHING THE LESSON

A previous chapter describes the origin of sin. This one develops its progress. Cain and Abel: I. *Their different worship.* II. *Their different moral character.* III. *Their different end.* "Cain rose up against Abel his brother and slew him." IV. *It was the murder of one brother by another.* We should have thought that the members of this small family could have lived on amicable terms with each other. We should never have dreamed of murder in their midst. Lessons. 1. The power of envy. 2. The ambition of selfishness. 3. The quick development of passion. V. *This murder*

was occasioned by envy in the religious department of life. Brothers ought to rejoice in the moral success of each other. Envy in the church is a great cause of strife. Men envy each other's talents. They murder each other's reputation. They kill many of tender spirit. Such conduct is 1. Cruel. 2. Reprehensible. 3. Astonishing. 4. Far too frequent. VI. *Such sin as that of Cain is surely avenged in heaven.* This was done 1. By a convicting question, "Where is thy brother?" 2. By an alarming curse (Verses 11, 12). 3. By a wandering life (Verse 14). Sins are like circles formed in the water when a stone is thrown into it; one produces another. When anger was in Cain's heart murder was not far off.

ILLUSTRATIONS

ENVY SUICIDAL

There is a Grecian story of a man who killed himself through envy. His fellow-citizens had reared a statue of one of their number who was a celebrated victor in the public games. So strong was the feeling of envy which this incited in the breast of one of the hero's rivals that he went forth every night in order, if possible, to destroy the monument. After repeated efforts he moved it from its pedestal, and it fell and in its fall it crushed him. An unintentional symbolic act was his, showing the suicidal action of envy on the soul.

STARVE YOUR TEMPER

An outburst of temper is like the bursting of a steam boiler. It is impossible to tell beforehand what will be the result. The evil may never be remedied. Starve your temper. It is not worth keeping alive. Let it die.

TOO LATE

Charles —— belonged to a respectable Boston family, but from early years he showed a fiery temper. His parents were too busy or too thoughtless to correct or restrain it. The habit of giving way to anger grew upon him, and he became quite uncontrollable. One morning he went to his uncle and demanded two bank-books that he knew were in his uncle's possession. Receiving a refusal he flew into one of his fits of rage. Beside himself, and not clearly knowing what he did, he seized a cane and struck his uncle several blows, till the old man sank to the floor. In an instant, terrified by his own violence, the youth came to his senses; but it was too late. Anger is a sort of madness, but it is also swift mischief; and a mad moment may ruin a lifetime.—Youth's Companion.

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday, April 25

Monday, April 26

Tuesday, April 27

Wednesday, April 28

Thursday, April 29

Friday, April 30

Saturday, May 1

SUNDAY, MAY SECOND

THEME: *The Peril of Over-Caution.*

SUGGESTED SCRIPTURE READING: Prov. 3:1-35.

SELECTED HYMNS: "Work for the night is coming."—A. L. Coghill. "Christian, seek not yet repose."—C. Elliott. "To-day the Saviour calls."—S. F. Smith. "Behold! a stranger's at the door."—Joseph Grigg. "To-morrow, Lord, is thine."—P. Doddridge. "Yet there is room."—H. Bonar.

SALUTATION: "Seek ye the Lord while he may be found. Call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thought: and let him return unto the Lord: and he will have mercy upon him; and to our God; for he will abundantly pardon."

INVOCATION PRAYER: O God who art from all eternity unchangeable in wisdom and holiness, we whose days go from us like a cloud, bring unto thee the infirmity of our purpose and the poverty of our achievement. Give us, we beseech thee, assurance of thy mercy, as thou hast promised from of old to all who seek thee. Out of darkness seeking the light; out of sinfulness for pity and pardon; out of doubts and fears for hope and strength; out of failure for inspiration and courage of fresh endeavor, we come to thee. Quicken us by thy Holy Spirit. Make us wise to read life's meanings in the measures of eternity. Give us that holiness of thought and intention without which we cannot call ourselves thy children. Imbue us with the spirit of true charity, that in all we think and do and say we may be mindful of thy judgment seat. And let thy goodness and truth be evermore our strength and stay. Through Jesus Christ our Lord. Amen.

THE SERMON

TITLE: *The Peril of Over-Caution.*

TEXT: "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." Eccl. 11:4.

THE SERMON OUTLINE

INTRODUCTORY: To suit his labors in seed-time and harvest to weather conditions seems at first glance to be wisdom on the part of the tiller of the soil. One cannot successfully scatter seed in the teeth of the storm, nor harvest grain under a downpour of rain. But it is not the wise precaution of suiting the labor to weather conditions against which the preacher aims his winged proverbs; rather against the peril of inaction born of the fear that adverse conditions may arise. The weather prospects indicate hot winds from the south which may scorch the sprouting grain—why should I risk losing both my labor and my seed? Why sow? The

clouds are gathering and tomorrow may see rain upon us—why cut the ripening grain? Over-caution is likely to leave fields unsown in springtime or unreaped in harvest.

The proverb has a wide application to spiritual life and Christian service.

I. Over-caution deadens spiritual impulses and breeds inactivity, and more has been lost in the fields of life through the fear of adverse conditions, which have not yet arisen, than through unwise haste, harmful as it is in the enterprises of the soul. There comes a time in all high endeavors small and great when faith counts more than calculation, and then "he who hesitates is lost."

II. Over-caution is a peril of the spiritual life. Felix-like we too often wait for "a more convenient season," not only in the initial step of coming to Christ, but in just as important after-steps which mean progress in the things of grace. We leave the family altar unlit because untoward circumstances crowd into the time of home worship. We neglect our private devotions because our attitude of mind is not adjusted to prayer. We fail to join the common worship of God's house, or absent ourselves from the Communion table, because we cannot come with joy and praise. Untoward circumstances or our unworshipful condition of mind may exclude us from God's trysting places as effectively as do the deadening processes of indifference. God's times and seasons do not wait on the soul which lingers for perfect conditions of worship, or proper temperamental attitudes of mind. Neither outward nor inward circumstances should be the first consideration of the seeking heart—rather the fact that God stands ready to pardon and to bless.

III. No more do opportunities of service stand still for our cautious inquiries to be satisfied. The cup of cold water must be given to the traveller as he passes our door; he does not wait until we have ascertained from what country he is, or whither his journey leads. Spontaneous kindness, and not calculated benevolence, opens the sluice-gates of happiness to men. Love acts on impulse, and walks by faith rather than by sight. Self-love judges according to material values; the love that "seeketh not her own" is intent only on pouring out its treasured ointment and recks not of its cost. And while even love may at times need judgment "to keep the balance true," over-caution as to merit, or cost, or result, will always lay a deadening restraint upon the finer impulses and instincts of Christian charity.

IV. In the world's greater fields of labor our proverb has even a more pointed application. England was not made by her statesmen; England was made by her adventurers, said "Chinese" Gordon. The trail-blazers, the path-finders, the sailors of uncharted seas, are the men and women to whom every new day belongs. And religion perhaps owes more to the adventurous than does any other cause or phase of human progress. Jesus sets his face to go to Jerusalem. Paul must needs go to Rome. Luther carries his cause to Worms. Knox flings his righteous indignation against the throne of his queen. Wesley leaves cloistered Oxford for the market-places and commons of the Midlands. Livingstone penetrates darkest Africa, John Geddie dares the Martyrs' Isle. They reckoned not of winds or clouds, fire or sword in their heaven-born projects for the salvation of men. Christ's enterprise belongs to those who will to seek first the kingdom of God, and to that noble company belongs every humble follower of him who counted not the cost of the Cross.—*Mac E.*

OFFERTORY PRAYER: We hear thee saying, our God, Give and it shall be given unto you; good measure, pressed down, and shaken together,

and running over shall men give unto your bosom. We bless thee for this promise to the liberal soul. Bless us as we bring our offerings and use them to the advancement of thy kingdom in the world. We ask through Christ, our Lord. Amen.

Illustrative Material

SEED THOUGHTS

The opposite of over-caution is set determination. Oliver Cromwell's men just before the battle used to look at their general and whisper to each other, "See, he has on his battle face." When they saw that set, iron face, they felt that defeat was impossible. Christ "steadfastly set" his face to go to Jerusalem. Let us beware the peril of over-caution.

Providence has hidden a charm in difficult undertakings which is appreciated only by those who dare to grapple with them.—S.

The method of the enterprising is to plan with audacity and execute with vigor; to sketch out a map of possibilities and then treat as probabilities.—B.

On the neck of the young man sparkles no gem so gracious as enterprise.—H.

CHOICE ILLUSTRATIONS ON THE THEME

LAZINESS AS A PERIL

Down in Virginia a farmer had an ox and a mule that he hitched together to a plow. One night after several days of continuous plowing, and after the ox and the mule had been stabled and provendered for the night, the ox said to the mule: "We've been working pretty hard, let's play off sick tomorrow and lie here in the stalls all day."

"You can if you want to," returned the mule, "but I believe I'll go to work."

So the next morning when the farmer came out the ox played off sick; the farmer bedded him down with clean straw, gave him fresh hay, a bucket of oats and bran mixed, left him for the day and went forth alone with the mule to plow.

All that day the ox lay in his stall, chewed his cud and nodded, slowly blinked his eyes and gently swished his tail.

That night when the mule came in, the ox asked how they got along plowing alone all day. "Well," said the mule, "it was hard and we didn't get much done, and——"

"Did the old man have anything to say about me?" interrupted the ox.

"No," replied the mule.

"Well, then," went on the ox, "I believe I'll play off again tomorrow; it certainly was fine lying here all day and resting."

"That's up to you," said the mule, "but I'll go out and plow."

So the next day the ox played off again, was bedded down with clean straw, provendered with hay, bran and oats, and lay all day nodding, blinking, chewing his cud and gently swishing his tail.

When the mule came in at night the ox asked again how they had gotten along without him.

"About the same as yesterday," replied the mule coldly.

"Did the old man have anything to say about me?" again inquired the ox.

"No," replied the mule, "not to me, but he did have a long talk with the butcher on the way home."—David Green.

POWER OF ENERGY

Napoleon explained one of his novel and daring plans to his staff-officers, when one of them said, "It is impossible." "Impossible! Impossible! Impossible is the adjective of fools!" It was this spirit that carried vast armies over the Alps, extended his empire, and made crowns his playthings.

FOR THE EVENING SERVICE

TITLE: *The Perfect Law.*

TEXT: "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 1:25.

THE SERMON OUTLINE

INTRODUCTORY: Here is divine description of the Gospel. Here is a summary of the characteristics of God's royal Word. It is brought before us in its authority, its sufficiency and its freedom.

I. It is, in the first place, a law. It is not an opinion amenable to the caprice of the individual to be obeyed or to be ignored at the bidding of an arbitrary will. It is a law. It is a supreme and authoritative obligation. It is an obligation issued by One who has a right to claim unquestioning obedience. It is a law enforced by sanctions which it were madness to disregard. It is not a mere set of propositions, theories, doctrines, which need not concern us; but a rule of life and conduct.

II. It is, secondly, a perfect law. It is presented to us not only on its authority, but its own sufficiency. It is a perfect law. 1. Made by the only and absolute Sovereign of mankind. 2. Based on a perfect knowledge of man's entire nature, conditions, and relationships in every place and time. 3. Adapted to promote the highest ends of law in every way perfectly. Its decisions are equitable. It is a sufficient revelation.

III. Then, thirdly, this Word of God, this law, is presented to us not only in its sufficiency, but also in its freedom. It is a "perfect law of liberty." It accepts only willing obedience. Its service is perfect freedom. This is the liberty promised by the perfect law. Submission to this law brings liberty —liberty from (1) guilt, (2) from fear, (3) from sinful habits, (4) from the consequence of past sin. (5) And this law of liberty is perpetual. It perpetuates this freedom in the conqueror's heaven.

IV. Man's duty to this law. 1. Careful personal investigation: "Whoso looketh into." 2. Retention of the truth thus learned: "Not forgetful." 3. Continued obedience: "Not a hearer only, but a doer of the work."

V. The blessings of obedience to this law—this Gospel. 1. Approval of conscience. 2. Assurance of Divine favor. 3. The delight of conscious moral progress. 4. The joys of usefulness. 5. Heavenly rewards.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Influence* (Object Sermon).

EQUIPMENT. Two pieces of writing paper, a sheet of carbon paper, and a pencil.

PREPARATIONS. Have some girl bring the two sheets of writing paper, some boy to bring the sheet of carbon paper, and a second boy to bring a pencil.

ASSISTANTS. A girl to use the pencil.

PRESENTATION. (The leader speaking.) I have some sheets of paper here on the desk, so I am going to ask Fannie to come up in front and write her name on this sheet of paper. There, she has written her name. Now we will look at the sheets of paper. Look at what has happened. Her name is on this top sheet of paper and also on the second sheet that was under the first one. How has this happened? Yes, there was a sheet of carbon paper between. That made the name appear on the second sheet of paper.

Did you ever see a boy starting to smoke a cigarette? It was not long before every boy in his group was smoking cigarettes. Did you ever see a girl bob her hair? It was not long before every girl in her group was wearing bobbed hair. Did you ever see a boy starting off to fish on Sunday morning instead of going to Sunday School? It was not long before every boy in the community at least wanted to go fishing on Sunday mornings. Did you ever see a girl start for Sunday School with a happy smile? It was not long before every girl in the community was going to Sunday School in the same way.

What is the reason for all this? It is simply this. There is a sheet of carbon paper between your life and that of every person next to you or of any person you meet. Just like Fannie writing on this one sheet of paper, no doubt she thought she was writing it just on one, but there was the carbon paper and before she knew it she had written her name on two sheets of paper at the same time. Each one of those boys and girls was doing something not only on his or her own life, but they were writing with carbon paper on the lives of many boys and girls. We never know how many sheets of carbon paper there are, nor how many sheets of writing paper there are, so we had better be careful of what we put on the first sheet.

We may still be very young, almost too young it would seem for any other boy or girl to have us for ideals, but it remains true that no matter how young we are there are many other boys and girls watching us and ready to do exactly the same things that we do. We should be very careful then of the thoughts we think, of the words we speak and the deeds we do.—L. E. D.

THE SUNDAY SCHOOL LESSON

TITLE: May 2: *God's Covenant with Noah.*
Genesis 5:28—9:29.

GOLDEN TEXT: "I do set my bow in the cloud, and it shall be for a token between me and the earth." Genesis 9:13.

TEACHING THE LESSON

Whenever we see a rainbow let us call to mind that it is the sign of God's covenant seen in the cloud. Let us believe that in darkest dispensations there is a gracious purpose toward us. Let us know also that all warnings of evil to come are accompanied by loving offers of pardon and peace for the penitent.

I. *The covenant originated with God himself.* Men have no right to dictate to God who reserves power to bestow goodness. The character of God leads us to expect advances of goodness toward men. When God enters into covenant with his creatures he binds himself.

II. *This was a covenant of forbearance.* An act of pure grace and love.

III. *It was a covenant which in its form and sign was admirably adapted to man's condition.* The sign was outward, its meaning inward. The sign was material, its meaning spiritual. All covenants are certified by signs, tokens, seals, etc. 1. Mankind to be educated through the beautiful. Beauty of the rainbow helps men to thoughts of heaven. 2. Mankind to be taught by the symbolism of nature. Nature a mighty parable of spiritual truth. 3. Mankind is taught that God is greater than nature. God's bow—not God himself. God separate from nature, greater than nature. 4. Mankind to be taught that the mercy of God is equal to his extremity of need. "Mercy rejoiceth against judgment." God delights not in judgments. God provides for the well-being of man. God provides means to win the confidence of man; even to a visible evidence of his faithfulness. God's covenants will never be broken because they are freely given; because there is power to perform them; because the honor of his government is pledged to their performance.

ILLUSTRATIONS

GOD IN NATURE

"The undevout astronomer is mad." "I am thinking God's thoughts after him," said another great astronomer. "What do you see?" was asked of a famous botanist who was scrutinizing a flower. "I see God," was the reverent answer. "I have found a universe worthy of God," said a Christian microscopist, turning from his microscope. The rainbow in the cloud is not alone a sign and seal of the covenant; it is a thing of beauty speaking of heavenly things.

GOD TEACHING BY BEAUTY

One day in the early spring a Scotchman was walking along the side of a mountain in Skye when he came to a hut in which lived an old man he had known a great many years. He saw the old man with his head bowed and his bonnet in his hand. He came up and said to him, after a bit: "I did not speak to you, Sandy, because I thought you might be at your prayers." "Well, not exactly that," said the old man, "but I will tell you what I was doing. Every morning for forty years I have taken off my bonnet here to the beauty of the world."

Beauty wherever it is seen is a reflection of God's face, the shining of heavenly light down upon the earth. Wherever we come upon it, it should touch our hearts with a spirit of reverence. God is near; we are standing in

the light of his countenance. Is this not especially true when we see the beautiful bow in the cloud, God's appointed sign and token of love?

GOD BACK OF ALL

Dr. Beattie, of Aberdeen, in the corner of a little garden wrote with his finger the initials of his son's name; then sowed garden cress in the furrows, covered the seed and smoothed the ground. Ten days later the boy with astonishment told his father that his name was growing in the garden. "Yes," the father said, carelessly, "I see it, but what is there in that worth notice? Is it not mere chance?" "It cannot be," the boy replied. "Somebody must have done it." "Look at yourself," said the father; "notice your hands and fingers, your legs and feet; were they made by chance?" "No, something must have made me." Then the father told him anew of the great God who had made him and all the universe.

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday, May 2

Monday, May 3

Tuesday, May 4

Wednesday, May 5

Thursday, May 6

Friday, May 7

Saturday, May 8

ONE MOTHER

"As one whom his mother comforteth," said the prophet Isaiah, as expressing the deepest consolation possible. The poet expressed his feeling thus:

"Hundreds of stars in the pretty sky;
Hundreds of shells on the shore together;
Hundred of birds that go singing by,
Hundreds of bees in the sunny weather.

"Hundreds of dewdrops to greet the dawn;
Hundreds of lambs in the purple clover;
Hundreds of butterflies out on the lawn;
But only one mother the wide world over."

FOR THE EVENING SERVICE

TITLE: *The White Life.*

TEXT: "Wherewithal shall a young man cleanse his way?" etc. Ps. 119:9.

THE SERMON OUTLINE

INTRODUCTORY: David is king of Israel, and Absalom, his son, has taken up arms against him. He waits at the gate of the city for news. The news comes that the king's troops have been victorious. While the king's troops shout over their victory, the king goes to his chamber to weep, and as he goes he cries, "O my son, Absalom, my son, my son Absalom! Would God I had died for thee, O Absalom, my son!"

I. A wasted life. 1. David was weeping over a wasted life; a life that had splendid opportunities, wealth, education, etc. 2. A life of bright prospects. 3. Absalom had made a miserable failure of his opportunities. 4. He was what we call "a fast young man." 5. He had disappointed his father. As David wept and looked at the wasted life of his son, he thought of other fathers' sons. He took up his pen and wrote: "Wherewithal shall a young man cleanse his ways?" How may a young man's life be clean? What can we do to save our young men? This is certainly a good theme for the evening of Mother's Day.

II. Teach them to respect the law. 1. The Sabbath. God gave us six days out of seven. We have stolen from him the seventh. 2. Profanity. The taking of God's name in vain is a high crime. Are you guilty of the offense? 3. Intemperance. 4. Gambling. 5. Unholy conversation. 6. Unholy action. 7. Keep thyself pure. A white life!

III. We all need Christ. 1. The Christian life is a manly life. I never heard of but one man who ever gave a good reason for not being a Christian. He frankly confessed: "I am not man enough to be a Christian." 2. It is a reasonable life. A man said, "I am going to decide the question of being a Christian in a reasonable way." He wrote first the reasons why he ought to be a Christian. He wrote column after column of reasons why he ought to be a Christian. He then stopped and put down the figure one, and there his pen stopped. He could not think of a single reason why he ought

not to be a Christian. 3. It is a life of great blessings. 4. It is the heavenly life. 5. Others need your help. You have influence. You can help.—W. E. B.

STORIES TO TELL, OR SERMONS TO CHILDREN

TITLE: *Only Singing About Mother (1).*

Mr. Smith, hearing music at his neighbor's house, decided to drop in and see how they were. Mr. Jones welcomed him and ushered him into the parlor, where his daughter was playing the piano and his son was singing. Mr. Smith begged them to continue. They consented. The first song they selected was "Mother." They sang this very feelingly, and then the father joined in the chorus. This was followed by "Mother Machree," and others of like sentiment. Then they stopped for awhile and Mr. Jones commented on songs about mother—how true they were, how dear, and how they loved to sing them. Then, as Mrs. Jones hadn't appeared yet, Mr. Smith inquired about her state of health, "Oh," said Mr. Jones, "she's well enough. She's in the kitchen doing the dishes, but after she has finished and has taken in the wood she'll join us."

And this is Mother's Day. Is this a pertinent story? Too pertinent, I fear. The husband and children in the family may not have been intentionally indifferent to the toil and care of the mother. There are things and experiences in life which words will help, but there are many things which must have deeds. Let us not forget kind words this Mother's Day, but make them real and strong by sympathetic deeds.

TITLE: *What Mother Received (2).*

"Mother gets up first," said the new office boy. "She lights the fire and gets my breakfast so I can get here early. Then she gets father up, gets his breakfast and sends him off. Then she an' the baby have their breakfast."

"What is your pay here?"

"I get $5 a week and father gets $5 a day.

"How much does your mother get?"

"Mother!" he said indignantly, "Why she don't have to work for anybody."

"Oh, I thought you told me she worked for the whole family every morning."

"Oh, that's for us! But there ain't no money in that!"

Children, be good to your mother. Love her. Help her. You have but one mother. Take good care of her.

THE SUNDAY SCHOOL LESSON

TITLE: May 9: *Abraham and the Kings.* Genesis 14: 1-24.

GOLDEN TEXT: "In all these things we are more than conquerors through him that loved us." Rom. 8: 37.

TEACHING THE LESSON

In this chapter Abraham appears in a new character. He had encouraged Lot to separate from him for the sake of peace. Now we find him taking up arms in his behalf. 1. The sacredness of natural affection. 2. The noble generosity that forgets faults in friends or kindred in their distress. 3. The heroism that sacrifices self for others. He waged war not as a private individual, but as ruler, proprietor by divine right of the land. I. *Abraham's rescue of Lot.* He showed 1. A magnanimous and generous spirit. 2. Martial prowess. Skilful tactics; brilliant generalship. It was "by faith" he fought to recover Lot. "In the fear of the Lord is strong confidence." II. *Abraham's meeting with the King of Sodom* (verses 17, 1-24). Disinterestedness and independence (verses 18-20). III. *Lessons.* 1. One is that military skill and experience are often easily vanquished by untaught valor, especially when it is guided by wisdom and connected with a good cause. 2. Another lesson we get from Abraham's conquest is that Christian duty varies at different times and in different circumstances. Sometimes it is the Christian's part to stay at home. At other times to go far hence to the heathen. Sometimes it is to sit under the family oak and attend to family affairs; at another time, like Abraham, to choose some post of peril and do some great deed of daring.

ILLUSTRATIONS

COURAGE, HEROISM, BRAVERY

It was once my fortune to see a young man take an ax in his hand and walk across two hundred yards of open ground under the fire of four hundred dismounted troopers, and deliberately cut down a telegraph pole. While he was chopping away at the tough cedar wood I could plainly see the splinters whirling away from the pole from top to bottom, as the whizzing bullets aimed at him, crashed through it, or seamed its sides in ragged scars. Near by stood a brick chimney, where a house had been burned down; a twelve-pound shot struck the pile, and it went tumbling to earth, scattering its bricks about, some of them striking the young soldier's legs. He did not waver. As regular as a beat of a pendulum was the swing of the ax, and when the pole fell friends and foes vied together in yelling their admiration of the young man as he deliberately shouldered his ax and returned to his place in his command.—Maurice Thompson.

SPIRIT OF CHRIST

During a plague in Marseilles the physicians decided that nothing could be done to save the people unless a victim could be dissected and the nature of the disease learned. But who would do this? Dr. Guyon rose and said he would do it. He wrote his will, bade his family farewell, entered the hospital, made the dissection and examination, wrote out the results, and in a few hours was dead. But now the physicians could treat the disease, and the plague was stayed. That was done in the spirit of Christ.

FEARLESSNESS

When Dr. Schauffler was told by the Russian minister at Constantinople, "My master, the czar, will not let you put foot on that territory," Schauffler's reply was, "My Master, the Lord Jesus Christ, will not ask the czar of all the Russians where he shall put his foot."—Canon Farrar.

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday, May 9

Monday, May 10

Tuesday, May 11

Wednesday, May 12

Thursday, May 13

Friday, May 14

Saturday, May 15

SUNDAY, MAY SIXTEENTH

THEME: *Christ's Ascension.*

SUGGESTED SCRIPTURE READING: Acts 1 : 1-26.

SELECTED HYMNS: "Golden harps are sounding."—F. R. Havergal. "Hail the day that sees him rise."—C. Wesley. "Thou art gone up on high."—Emma L. Tooke. "See the conqueror mounts in triumph."—C. Wordsworth. "The golden gates are lifted."—C. F. Alexander.

SALUTATION: "Thus saith the high and lofty One who inhabiteth eternity, whose name is holy. I dwell in the high and holy place, and with him also that is of a contrite and humble spirit, to revive the spirit of the humble and the heart of the contrite."

INVOCATION PRAYER: O Lord Jesus Christ, thou Conqueror of death and hell, who from the depths of thy humiliation didst pass into the heavens, and art crowned with glory and honor as King of saints and eternal High Priest over the house of God; let thy all-powerful intercessions prevail on our behalf, that, being delivered from the curse of sin, we may receive grace and strength to follow thee with patient endurance through the sorrows and pains of earth, and the darkness of the grave, and having thus shared in thy sufferings here, become partakers also of thy glory and joy in the everlasting kingdom of the Father. Amen.

THE SERMON

TITLE: *Christ's Ascension.*

(Ascension Day is Holy Thursday, forty days after Easter. The Ascension Theme would be appropriate for Sunday, May 16th, or Sunday, May 23d.)

TEXT: "While they beheld, he was taken up; and a cloud received him out of their sight." Acts 1 : 9.

THE SERMON OUTLINE

INTRODUCTORY: The account of the ascension of Christ is the connecting link between gospel history and Christian church history, between the work of Jesus during his earthly life and his continued work ever since. It contains the finish of the most important episode of history, the earthly sojourn of God incarnate. It contains the beginning of that sojourn's most transcendent result, the mediatorial and yet-to-be triumphant reign of Jesus.

I. Christ's life in the world is divided into action and doctrine, the things he did and the things he taught. Luke had written to his friend Theophilus

before. But he wants him to know now that the "former treatise" was only about beginnings. The things spoken of were the things Jesus "began to do and teach." His present writing he wishes him to understand as a second volume of the acts of Jesus and a further record of the teachings of Jesus. Well we know today that "begun" does not stop with any written record. The fountain has become the source of an ever flowing river of grace giving the world an ever widening stream of blessing. The gist of the gospel is that Jesus lives today and personally directs his followers.

II. The continued acts of Christ are "through the Holy Ghost." He had told his disciples that it was really expedient that he should go away, in order that his greater work through the Holy Ghost might begin. Whatever was done, therefore, after Christ's death and resurrection, after he had finished his great work of atonement, was to be regarded in a particular sense as under the influence of the Holy Ghost. Even his parting instructions and commission to the apostles were to be regarded as coming within the department of the peculiar activity of the Holy Spirit. Under these instructions and accompanied by this Spirit the apostles were to go forth and by his aid to convert the world.

III. While he was speaking the farewell moment arrived. Lifting up his hands in blessing and "while they beheld"—that they might have a clear proof of his ascension, assurance that there was no deception—he began to rise from the earth and ascend higher and higher until "a cloud received him out of their sight." It is impossible to add to that simple account. It may have been some glorious cloud like that symbol of God, the "fiery, cloudy pillar," or Elijah's "storm chariot," or the bright halo of the transfiguration. But no attempt is made to cause the event to seem dramatic. Seen from the earth side, how quietly done! But seen from the heaven side, what a spectacle it must have been: "Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in!"

IV. Even gazing into heaven must not be too prolonged or fixed. At the expostulation of the angels the apostles withdrew their wistful eyes and returned obediently to Jerusalem, no doubt comforting themselves with the thought of his return. They went back not knowing exactly what to do; but content to wait until he should tell them. They go to an upper room, where they had eaten their passover supper with the Lord. They found the other disciples there. With them they "waited." They waited by (1) prayer, by (2) conference together, by (3) doing necessary duties. The waiting was not sleeping with folded hands. It was alert and obedient. We know the blessing they received. Mere gazing up to heaven will do nothing for us; but the prayer in the upper chamber will do everything. Now we are to work and to wait knowing that our Saviour is exalted at God's right hand and is controlling all things in his kingdom for the good of mankind and his own ultimate glory.

OFFERTORY PRAYER: Almighty God, who alone art the Author and Giver of all good things, grant unto thy people a willing mind, that of all thou givest them they may surely give a portion to thee, and may offer to thee free-will offerings with a holy worship. Through Jesus Christ our Lord. Amen.

Illustrative Material

SEED THOUGHTS

He parted from them. By beginning to ascend upwards. And was carried into heaven. The tense of the original is picturesque, and indicates a continuedness, a gradual going out of their sight. Compare the more detailed account, Acts 1:9-11.

He wished, however, to leave them in such a way that they should not think he had simply vanished from them, and indolently wait for his present reappearance. His ascension is not his separation from his people, but the ascension of his throne and the beginning of his reign as the head of the church which "is his body, the fulness of him that filleth all in all." (Eph. 1:23.)

Christ ascended to heaven and led captivity captive; but only that through his victory he might make us conquerors by his descending power.

Christ ascended to heaven and received gifts, not for his own enrichment but that he might bestow them upon us in the descending blessing.

Christ ascended to heaven that he might carry on his continual intercession; but only that its results might be felt in their descent to the earth.

Christ ascended to heaven that he might come into possession of his glorious kingdom; but only that his joy might descend to the hearts of his subjects and remain in them, making their own joy full.

CHOICE ILLUSTRATIONS ON THE THEME

COMFORT IN A CLOUD

A suffering believer once remarked to a friend: "When I am very low and dark I go to the window, and if I see a heavy cloud I think of those precious words, 'A cloud received him out of their sight,' and I look up and see the cloud sure enough, and then I think—well, that may be the cloud that hides him. And so you see there is comfort in a cloud."

THE CREED OF CHRISTENDOM

"He ascended into heaven," runs the statement in the Creed of Christendom. Home was thither for the Son of God, as it is for the sons of God who, believing in him, have life through his name. The Forty days after the resurrection were enough to finish the work which he came to do, the establishment of God's Kingdom among men by his life, death and resurrection. Luke is the evangelist as well as the historian of the ascension.—Isaac F. Gowen, D.D.

REIGNING IN HEAVEN

In one of our villages in North India, a missionary was preaching in a bazaar, and after he had closed a Mohammedan gentleman came up and said: "You must admit we have one thing you have not, and it is better than anything you have." The missionary smiled and treated him as a gentleman and said: "I should be pleased to hear what it is." The Mo-

hammedan gentleman said: "You know when we go to our Mecca we find at least a coffin. But when you Christians go to Jerusalem, which is your Mecca, you find nothing but an empty grave." And the missionary smiled and said: "Mahomet is dead, Mahomet is in his coffin." And all false systems of religion and philosophy are in their coffins. But Jesus Christ, whose kingdom is to include all nations and kindreds and tribes, is not here: he is risen. And all power in heaven and earth is given unto him. That is our hope.

EVEN AS HE SAID

During the recent war, an American boy who came back to our lines discovered that his "pal" with whom he had fought side by side, was missing; he immediately asked permission to go over the field and get him. His officer advised him not to go, and said: "If you do it will not be worth while. Go at your risk, but it will cost you your life." The boy went out, found his friend, badly hurt, and brought him back near our line, but at that point the wounded soldier died. The rescuer himself was then shot. Dying, he crawled back within the line. The officer, leaning over him just before he died, said: "I told you you would lose your life. Was it worth while?" "Yes, sir," replied the dying soldier. "He said he knew I would come." The Master says he will come again and he will surely keep that word, too.

EFFECT OF THE ASCENSION

Note the effect wrought on the disciples by the Ascension of Christ—an effect, you observe, not of sorrow, but of joy. In place of being disheartened by the separation, they were mightily encouraged and "returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God." Shall we grieve that the Visible Presence is withdrawn, and that there is no longer on earth the mighty and mysterious Personage who put away sin by the sacrifice of himself and discomfited through dying the enemies of God and man? Not so! There is no reason for sorrow that he quits the earth on the wings of the wind. We would not detain him below, we would have him as our Mediator within the veil. This and this only, can secure to us those spiritual assistances through which we ourselves may climb the firmament.—H. Melville.

ASCENSION DAY TEXTS AND THEMES

"When he ascended upon high, he led captivity captive, and gave gifts unto men."—Ephe. 4: 8.

"So then after the Lord had spoken to them, he was received up into heaven, and sat on the right hand of God."—Mark 16: 19.

"And it came to pass while he blessed them, he was parted from them, and carried up into heaven."—Luke 24: 51.

"He was taken up and a cloud received him out of their sight."—Acts 1: 9.

The Last Beatitude of the Ascended Christ: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—Rev. 22: 14.

After His Ascension: "And ye shall bear witness of me, because ye have been with me from the beginning."—John 15: 27.

The Glorification of the Lord: "He was received up into heaven, and sat on the right hand of God."—Mark 14:19. The glorification was—I. As Prophet. II. As Priest. III. As King.

FOR THE EVENING SERVICE

TITLE: *The Franchise for Missions.*

TEXT: "And ye shall be a witness unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

THE SERMON OUTLINE

INTRODUCTORY: And what is the church? Not an ethical society, nor a social organization, but a mobilized army. It is the great organism through which God by the power of his Spirit is leading souls to Christ—is bringing the world back to truth and righteousness. It is mobilized for a propaganda which is destined to eventuate the Kingdom of heaven on earth.

This propaganda began when Jesus bade his disciples farewell on the Mount of Ascension, saying "All power is given unto me in heaven and on earth; go ye, therefore, and evangelize; ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." The plan of campaign was thus marked out; and no true following of Christ will presume to take liberties with it.

I. Here is the franchise of City Missions. The word was, "Beginning at Jerusalem." Go down into the slums of your own town and tell the submerged masses that Jesus is the mighty to save! "Charity begins at home"—but it does not stay there.

II. Here also is our warrant for Home Missions. "Go ye into Samaria!" There are "little lonely folds" on the far frontiers of our country that need the Gospel and it devolves upon us to give it.

III. But the work of the Master has a wider sweep. To say, "I do not believe in Foreign Missions," is to take issue with him; for he bade his disciples go into "the whole world" and keep on going with their message of salvation until they had reached the last man. It thus appears that the terms of our commission were left to us. They are definitely framed by two obvious facts, the Macedonian call and the Lord's response to it. Listen!

From Greenland's icy mountains,
  From India's coral strand,
Where Afric's sunny fountains
  Roll down their golden sand;
From many an ancient river,
  From many a palmy plain,
They call us to deliver
  Their land from error's chain.

—D. J. B.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *The Ascended Christ Intercedes.*

Rev. Dr. J. R. Miller writes: Once, I suddenly opened the door of my mother's room, and saw her on her knees beside her chair, and heard her speak my name in prayer. I quickly and quietly withdrew, with a feeling of awe and reverence in my heart. Soon I went away from home to school, then to college, then into life's sterner duties. But I never forgot that one glimpse of my mother at prayer, nor the one word—my name—which I heard her utter. Well did I know that what I had seen that day was but a glimpse of what was going on every day in that sacred closet of prayer, and the consciousness strengthened me a thousand times in duty, in danger, and in struggle. When death came, at length, and sealed those lips, the sorest sense of loss that I felt was the knowledge that no more would my mother be praying for me. In John 17 we hear Christ praying for us—just once, a few sentences; but we know that this is only a sample of the intercession for us that goes on forever. Nothing shall interrupt this pleading, for he ever liveth to intercede.

The ascended Christ is our interceding Saviour and friend. It ought to be a source of great joy and peace to even little children to know about the ascended Lord and that he is our ever-abiding Helper.

THE SUNDAY SCHOOL LESSON

TITLE: May 16: *Abraham and the Strangers.*
Genesis 18: 1-8—16-19.

GOLDEN TEXT: "All the nations of the earth shall be blessed in him." Genesis 18: 18.

TEACHING THE LESSON

It is yet true that sometimes when we entertain strangers we entertain angels unawares. Hospitality a virtue. This evident when I. *We consider its source—a kind and generous heart.* II. *Its attendant qualities as shown by* Abraham. 1. It was prompt. 2. It was admitting of no refusal. 3. It was unsparing. III. *The esteem in which hospitality is held.* It is 1. Pleasing to man. 2. Approved of by God. IV. *The reward which it brings.* 1. An angel may be entertained unawares. 2. It brings gratitude from the person to whom hospitality is extended.

There are lessons we may well learn from this story of Abraham and the strangers; indeed from the whole account in this chapter. I. First, as we have suggested, *that of kindliness to strangers.* II. Secondly, that of *faith in the promises of God.* III. Thirdly, *that there is a sort of chain-like connection between our sins.* Want of trust, such as Sarah showed, necessarily leads to want of courage, and want of courage is a ready cause of want of truth. Let us avoid the first steps to evil. IV. Fourthly, let us learn *that the sin or innocence of an action may depend upon motive.* Abraham laughed with joy, Sarah from incredulity. The action commendable in one was sinful in the other. V. Fifthly, learn *the long-suffering grace of*

God. Patience with Sodom. Patience with Abraham in his prayer: VI. Learn, sixthly, *the wonderful efficacy of intercessory prayer.* VII. Seventhly, learn *that for the sake of the righteous days of evil are often shortened or postponed.* VIII. Eighthly, know *that now spiritually as formerly actually God does visit his people.*

ILLUSTRATIONS

HOSPITALITY COSTS

We cannot do people much good, we cannot help them in deep and true ways, without cost to ourselves. What costs us nothing is not worth giving. An old proverb says, "One cannot have omelet without breaking eggs."

ENTERTAINING ANGELS UNAWARES

There is a legend which tells of a Christian who retired to a hut in a forest that he might give himself up to meditation and prayer and thus become holy. In a complaining mood one day he went out and met a beggar sick and weary. He took him back to the hut and ministered to his need. Next day he went out and left the beggar in the hut, and when he returned the beggar had departed and carried with him the saint's silver cup and crucifix. In anger he pursued him but soon relented and took pity on him. When he reached the village hard by he found a crowd dragging the beggar before a magistrate. He pushed his way to him and whispered in his ear—"Brother, I will stand by you." Both entered prison together. There the Christian proposed to the beggar to exchange clothing and escape. Then a strange light flooded the prison and the beggar was transformed into the Lord himself.

GOOD MORNING

A student in one of the music conservatories of Boston, died, and his father received the following letter from an utter stranger: "I am sure that I can tell you something that will put a drop of gladness in your cup of sorrow. Your son was nothing less to me than an earthly saviour. I was alone, homesick, despairing, facing failure and fighting bitter want—a young lad from the country, ashamed to go home and give up beaten, and yet on the point of doing so unless the tide turned instantly. It did turn. I gave myself just one more day 'for something to happen.' I remember how I came downstairs that morning. I had not slept. I might have said: 'No man cares for my soul or body, either.' Your son passed me on the stair and said, 'Good morning!' It wasn't much to say, but the very sound of it put heart into me. That day things came my way. I got a job. That's about all there is to tell. He didn't give me any money. He didn't put any work in my way, that I know of. To begin with he just looked in my face and said 'Good morning!' I've a notion there's a way of saying that that makes a morning good, no matter what kind it started out to be."

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday, May 16

Monday, May 17

Tuesday, May 18

Wednesday, May 19

Thursday, May 20

Friday, May 21

Saturday, May 22

SUNDAY, MAY TWENTY-THIRD

THEME: *Inexcusable Idleness.*

SUGGESTED SCRIPTURE READING: Matt. 20: 1-18.

SELECTED HYMNS: "Work, for the night is coming."—A. L. Coghill. 'Christian, seek not yet repose."—Charlotte Elliott. "Must Jesus bear the cross alone?"—Shepherd and Beecher. "O Jesus I have promised."—John E. Bode. "Onward, Christian soldiers."—S. Baring-Gould. "Dear Lord and Master mine."—Thomas H. Gill.

SALUTATION: "O rest in the Lord; wait patiently for him . . . and he will give thee thy heart's desire. Commit thy way unto the Lord: and trust in him. For the Lord is full of compassion and forgiveth sins, and saveth in the time of trouble."

INVOCATION PRAYER: O Lord our God, author and giver of all good things, who hast ordained the earth to bring forth grass for cattle, and herbs and food for the service of man, look down in thy compassion upon us, and bless, we beseech thee, the labors of thy servants who till and sow the fields. Vouchsafe to us seasonable weather; cause thy face to shine, and let thy rain and dew refresh the ground, that the fruits of the earth may be matured, our garners may be filled with corn and all good fruits, and that there may be abundance of food both for man and for beast. So we thy people and the sheep of thy pasture will give thee thanks forever: we will show forth thy praise to all generations. Amen.

THE SERMON

TITLE: *Inexcusable Idleness.*

TEXT: "Why stand ye here all the day idle?"—Matt. 20:6.

THE SERMON OUTLINE

INTRODUCTORY: There is reproof in this question. The answer given by the men, "Because no man has hired us," did not seem to be a complete vindication. In any case as we apply the question to workers in Christ's vineyard today it certainly suggests the thought of inexcusable idleness. "Why stand ye here all the day idle?"

I. Why? The vineyard is so spacious!

The fields are so wide and large. There is so much to be done. Lifting up our eyes we see the wide fields—fields in India, fields in Africa, fields in the islands of the sea. Yes, and there are even unharvested fields in our own

land, and in the communities where we live. "Go—work—today—in my vineyard." "Why stand ye here all the day idle?"

II. Why? The Master is so kind.

He is not a hard task-master, driving and forcing his laborers beyond their power. He is a good master to work for, because,

1. He does not expect impossibilities of us.

2. He sympathizes with our difficulties.

3. He makes good provision for us. He feeds us with the best of food. He guards us from enemies while we work. There is in the vineyard a tower with watchmen upon its walls, and so we are protected in our labors. No master could be more kind than he is. No master could be more considerate for those who are under him. "Why stand ye here all the day idle?"

III. Why? The time for working is so short!

1. The Master will accept our efforts begun even at the eleventh hour. Whether the whole day is before us or only a part of it, the time for earthly labor is short and we ought to be up and doing while it is called today.

2. The need of haste. "The night cometh." Knowing the shortness of time should lead us to labor all the more diligently. The needlewoman working by her bit of a candle hastens to finish the work before the light burns down to its socket. So is the time for working short with us all. "Whatsoever thy hand findeth to do, do it with thy might, for there is no work nor knowledge, nor device in the grave whither thou goest." There is no finishing up life's undone work when this life is over.

3. Even if the work should seem irksome there is still comfort in the thought that the time is not long. Why then be idle? "Why stand ye here all the day idle?"

IV. Why? The reward is so liberal!

"What is right I will give thee." This Master we work for will give the fullest possible return.

1. There is a reward in the very act of doing the work. The mere sense of being usefully occupied brings no little reward to the worker.

2. There is a reward in the result of the work. It is no small part of the reward of a Christian worker that he is permitted to see souls saved. It is a delight something like that of a seaman who, escaping from a wreck has the joy of seeing another man at his side he has been enabled to rescue. The mere fact of seeing the harvest of souls brings a rich reward to the worker.

3. There is reward in the way of active payment when the evening comes. "So when the even was come the Lord of the vineyard saith unto his steward, Call the laborers and give them their hire." He always calls us at the close of the day and gives us even more than the full reward. He does not delay. He does not reduce the payment. He gives more than we have any right to expect. "Enter into the joy of thy Lord." With such a Master and such payment and so much work to be done, surely the question may well be asked of many of us, "Why stand ye here all the day idle?"

OFFERTORY PRAYER: O thou who givest us every good and perfect gift, help us to realize the blessed obligation of giving. Help us to estimate aright our partnership with thee, and share the burden of the world's need. Help us to bring our whole tithe into the storehouse, and test thy promise of abundant supply. Amen.

Illustrative Material

SEED THOUGHTS

Slothfulness Condemned: 1. Work presupposed. Its object one of importance. Proposed by highest authority. Requires application. Certain of ultimate success. 2. A state condemned—idleness. Condemned by the limited time—only a "day"; by the analogy of worldly employments; by the certainty of future reckoning. 3. A question used—"Why?" Aversion to work. Indifference. Indecision. Procrastination.—J. C. G.

The Vineyard Laborers: 1. Idling. Men who needed work. Men whom work and its rewards would benefit. There are many idlers in the world. 2. Calling. God calls men to work for him in his vineyard. The call comes in various ways. He confers a great honor by calling. Very sinful when we refuse to obey. 3. Working. He calls to "work." For ourselves. For others. 4. Paying. He does pay. Gives what he promises; more than we deserve; more than we can expect.

Work and Wages: 1. Called to work. Who calls? Who are called? When called? 2. Humility in work. Show it in obedience; in healthy service; in a thankful spirit. 3. Reward for work. To the first. To the last. —G. M. T.

CHOICE ILLUSTRATIONS ON THE THEME

LAZINESS THE ORIGINAL SIN

Dr. Storrs tells of an Indian who was a candidate for the ministry, and was asked before the Presbytery the important question, "What is original sin?" He answered that he didn't know what other people's might be, but he rather thought that his was laziness. There are, no doubt, at the present time many who are suffering from the same disease.

ARGON PEOPLE

That great scientist, Lord Rayleigh, discovered a new element; but, although he made many experiments, he could not find that it served any purpose at all. So he called it "Argon," a Greek word meaning, "doing nothing—useless." There are many "argon" folk among us. Too many—useless people; no good; won't work.

THE CURSE OF IDLENESS

The bees carried to Barbadoes and the Western Islands ceased to lay up honey after the first year. They found the weather so fine and the materials for honey so abundant that they became exceedingly profligate, ate up their capital, worked no more but amused themselves flying about the sugar houses and stinging the negroes. In these days we have some people like the bees. Because they are not compelled to work, they are not only idle, but vicious.

WORK A CURE FOR DOUBT

When people began to complain to H. Clay Trumbull about not enjoying religion, he always sought to turn their attention away from their feelings to some kind of wholesome activity in the service of Christ. It was by that that he himself had emerged out of the introspective and gloomy experiences of his earlier religious life. Quite in this spirit was the advice given to a theological student who was beginning to be perplexed with religious doubts and gloom. He was advised to find some useful work to accompany his theological studies and he found it in sawing wood.

EVERY WORKER A HELPER

A traveller, standing outside Cologne Cathedral, expressed his admiration of its beauty. "Yes," said a laborer, who was near, "it's a fine-looking building, and took us many a year to finish." "Took you!" exclaimed the tourist. "Why, what had you to do with it?" "I mixed the mortar, sir," was the modest yet proud reply. The laborer had a right to feel that he had a share in the grand work. In the same way, by his consecrated service, everyone can help in the work of building up human society into a holy temple in the Lord. Every worker is a helper.

FOR THE EVENING SERVICE

TITLE: *The Investment of Life.*

TEXT: "Then he that had received the five talents went and traded with the same." Matt. 25:16.

THE SERMON OUTLINE

I. Invest to get more. That is a purpose of investment both in business and in life. Recognize the principle of interest, that money well invested makes money, that life well invested bears interest in life. Consider the expansive power of money and of life. The expansive power of life is infinite. It is like a spiral which including the point from which it started, eternally expands to include infinity. That is the distinctive glory of the Christian life, its expansive power. That is the message to us of the lives of Abraham, Gideon, David, Peter, Matthew, William Carey, David Livingstone and thousands more. The richest unfolding comes with definite investment of it; then invest to get more.

II. Invest to bear more. The servant who invested his master's pounds so well was given authority over cities. Success in investment brings greater responsibility. Invest your life so that it may bear as much as possible of the world's load. As we came from the cemetery the other day where we had laid one away, I heard a man say, "John was a good neighbor." Yes, he was a good neighbor to the man on the same block. But what was the scope of his neighborly spirit? Had he been a good neighbor beyond the reach of his hand? Had he been a good neighbor to the children of Armenia during the last years? Investment of life to bear more means investment with scope. It has to do, too, with where a man invests his life. What movings

there would be if each one of us would go to the place where he could bear most! All the ships of the Pacific would not be able to carry the crowds of young men and women going to the Orient. Yet many of us would find that we bear most just where we are—if we bear willingly, faithfully, courageously. Invest to bear more.

III. Invest to return more. Remember the parable of the pounds, how the pounds were given to the servants by their master for investment. The pounds were given by the master and to him was returned the result of the investment—both principal and interest. What joy came to him who invested to return much to his Lord! Investment for his sake is the greatest motive for investment. The life which we have from the Christ—let us neither waste it nor hide it away, let us neither gamble with it nor speculate with it; but invest it to get more, to bear more, to return more to him. —Rev. M. K. W. Heicher, Ph.D.

STORIES TO TELL, OR SERMONS TO CHILDREN

TITLE: *The Wrong Button (1).*

"Dear me," said little Janet, "I buttoned just one button wrong, and now that makes all the rest wrong," and she tugged and fretted as if the button was at fault for her trouble.

"Patience, patience, my dear," said mamma, coming to the rescue. "The next time look for the first wrong button, then you will keep all the rest right." And, added mamma, "look out for the first wrong deed of any kind: another and another is sure to follow."

Janet thought for a moment, then she remembered how one day, not long ago, she struck baby Alice. That was the first wrong deed. Then she denied having done it. That was another. Then she was unhappy and cross all day because she had told a lie. What a long list of buttons fastened wrong because one was wrong!

Look out, young people. Look out for the start of life you make. Look out for the start of a day you make. Look out for the first evil, the first wrong, the first sin. There is an old saying, "When evil starts it rushes." You cannot start wrong and end right, except through the forgiving, saving grace of Christ.

TITLE: *The Lesson of the Lily (2).*

"With our Master standing by, Lily, what wilt thou teach us?" "I try not to be in a hurry. I have the whole summer in which to grow and I am to bloom but this once. Yet I do not allow myself to be idle because I have the whole season. I have no time to waste. I keep steadily at work every day, adding something to my size or strength. Then I toil contentedly, though sometimes the sun is very hot and there are frightful rainstorms. I know God wants me to be beautiful and the heat and the storm are necessary to bring out the color and to nourish my strength. With his care, I am confident and content."

"Yes, little flower; you are telling us the spirit in which you work. But what do you do? By what means do you grow?"

"Why, I just stay right here in this corner of the field, where the good Master planted me, and reach out into the ground for anything that will nourish me, while I keep my face upturned for the shower and the sunshine."

And the Master, smiling, greets our surprised, upturned faces and says: "That is all. Just apply these two ideas to your life. In the place God puts you, reach out and up for the food of the soul. Be content to grow slowly and quietly. See to it that you keep steadily at it and you, too, will grow. If God cares for the flower of the grass, will he not much the more care for you?"

THE SUNDAY SCHOOL LESSON

TITLE: May 23: *Isaac and his Wells.* Genesis 26: 12-35.

GOLDEN TEXT: "A soft answer turneth away wrath: but a grievous word stirreth up anger." Proverbs 15: 1.

TEACHING THE LESSON

The conflict still continues between good and evil. Every town, every village, every congregation, every heart feels this conflict being carried on. Often we go a long way to see the site of some famous battlefield. We stand and muse over the spot. Here, we say, was the flag placed. Down yonder slope the charge of the cavalry madly rushed. Yet we seldom stop to reflect on the fight that goes on within our own souls on the results of which hang eternal consequences. The Philistines envied Isaac and opposed him. He yielded and sought peace and more room. Some lessons we can learn from Isaac's conduct. I. *God's sojourners will voluntarily translate themselves from such places where enemies, under providence, do afflict them.* II. *Wherever the righteous come as sojourners they must labor, under God's providence, to get necessary supports.* III. *Where some wells of comfort are denied by enemies the good may righteously seek to find out others.* IV. *Wells of strife and hatred among men may be turned through God's providence into wells of enlargement and comfort.* V. *God's mercies are fit to be named and published by his people.* "Esek" means "strife," "Sitnah" means "hatred." "Rehoboth" means "room." "Shebah" means "oath." Have you not been at them all? When you began life you found people trying to put you down by saying that the well was theirs, that you were crowding yourself upon their ground. If you have got to Rehoboth is there anything to hinder you from going on? Be not discouraged. Move on honestly, laboriously, religiously. Go on. It is through much tribulation you get into the kingdom—any kingdom worth anything.

ILLUSTRATIONS

ROOM ENOUGH

That is what Isaac said when he had moved far enough from the Philistines. There is a story of old Thomas Fuller, who had experience in Eng-

land's civil war. He said quaintly: "I have observed that towns which have been casually burnt have been built again more beautiful than before; mud walls, afterwards made of stone; and roofs, formerly thatched, afterwards advanced to be tiled."

PERSECUTION

A Swiss martyr turned to the judge who had condemned him to be burned at the stake and said: "Sir, I have but one last request. Put your hand on my heart first, and then lay it on your own, and tell the people which beats the more violently." He died amid the flames, secure and tranquil.

The persecution of Isaac was not unto death; but it was persecution just the same.

FORGIVING

So forgiving was Cranmer, Archbishop of Canterbury, and so careful to return good for evil, that it became a common saying, "Do my Lord of Canterbury an ill turn, and you may be sure to have him your friend while he liveth."

PRESENT PERSECUTION

There is a great deal of persecution still going on in the world. In every city there are works and shops where anyone making a decided profession of Christianity has to run the gantlet of ridicule and annoyance; and there are homes, too, in which, under safe cover of what ought to be tender relationships, the stabs of aversion and malignity are dealt in the dark.

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday, May 23

Monday, May 24

Tuesday, May 25

Wednesday, May 26

Thursday, May 27

Friday, May 28

Saturday, May 29

SUNDAY, MAY THIRTIETH

THEME: *Our Memorial Day.*

SUGGESTED SCRIPTURE READING: Esther 9:17-32.

SELECTED HYMNS: "My country, 'tis of thee."—S. F. Smith. "For all the saints who from their labors rest."—W. W. How. "Sunset and evening star."—A. Tennyson. "Now the laborer's task is o'er."—John Ellerton. "Asleep in Jesus, blessed sleep."—Margaret Mackay.

SALUTATION: "Except the Lord build the house, they labor in vain that build it. Except the Lord keep the city, the watchman waketh but in vain. Blessed is everyone that feareth the Lord; that walketh in his way."

INVOCATION PRAYER: O Lord, thou who art our God and our fathers' God, we desire to offer that homage which is due to thee and to seek thy blessing upon the ceremonies in which we are engaged. We are commemorating the brave deeds done and the heroic deaths encountered in causes which, being good, we believe to have been thine own. Bless our endeavor to impress upon this generation the lessons that can be learned from the past. Especially would we now give thee thanks for the good examples of those who, having fought in defense of liberty and right, do now rest from their labors. As we strew their honored graves with floral tokens in our loving remembrance, we rejoice that they are not forgotten by thee. May this land for which they fought be preserved through all dangers that confront it, and may it ever stand as an ensign to all the peoples of the earth. Give our rulers and all in authority over us wisdom to see and know what things they ought to do, and grace faithfully to fulfill the same. May they and all the people live in thy fear and walk in thy ways. Hasten the happy day when war shall be learned no longer and all battle flags be furled; when men shall beat their swords into plowshares and their spears into pruning-hooks, and peace shall reign throughout the whole earth. And at last, O Lord God, when our work here is done, may we, with all those whom we have loved and lost awhile, be united in thy new and everlasting kingdom, where death and pain and parting never come. We ask all in the name of our Lord and Saviour Jesus Christ. Amen.

THE SERMON

TITLE: *Our Memorial Day.*

TEXT: "And the Jews ordained, and took upon them, and upon their seed," etc. Esther 9:27, 28.

THE SERMON OUTLINE

INTRODUCTORY: In these words we have an account of the founding of the Jewish National Memorial Day. It was not so much a religious as a

national memorial day. It celebrated a day of victory and triumph; and they made it memorable by annual observance. Purim means "Lot." It was a day when God decided the lot in favor of the Jewish nation. We are told that great care was taken that their national deliverance might be kept in remembrance. The people took upon themselves a national memorial day. It was not definitely commanded—they took it upon themselves—but it was a day when they recognized the hand of God in their deliverance; and it has been faithfully kept throughout all their generations from that day until this.

But let us not forget that we have a double reason for keeping our Memorial Day. The Jews had a bloodless victory; but ours was purchased at the price of precious lives, even those of our own brothers and sons and fathers and husbands.

I. First, then, let us think of it as a Memory Day. There are those who think it unkind to recall the memory of the dead or even to speak to the bereaved of their losses. There are some who think that the only way to console is by diverting the thoughts from all memory of that which occasions pain. There is no more mistaken treatment of the human heart than to prescribe oblivion for its cure. The very memory of the loved ones blesses us and makes us more gentle and tender toward the living. Every memorial observance shows nobility and tenderness and genuineness of heart. It is neither manly nor womanly, nor human, to be either hard-hearted or forgetful. Then, can you doubt that the heart of our nation is softened, and that sympathy, sensibility and true greatness are promoted by our observance of a national Memorial Day?

II. In recalling the past we find, secondly, that our Memorial Day is a day with very important lessons.

1. It teaches Christian patriotism. Love of country is not only a natural sentiment in every true heart, but it is right in the sight of God. No man can ignore his relation to his country and not sin against God.

2. Again, our Memorial Day teaches the value of peace. It shows war at best a necessary evil, to be justified only by a righteous cause. It shows the cost of war. What it costs us in dollars and cents may some day be wiped out and forgotten; but that it costs us hundreds of thousands of precious lives will never be forgotten while Memorial Day continues to be observed. At a great price we obtained this freedom. It was the price of blood—the blood of a nation's heroes whose memory we so gladly honor.

Our nation will not soon forget the value of peace purchased at such a cost. Memorial Day is a constant reminder of the terrible price paid.

3. The day also brings lessons of gratitude and hope. Memory is the mother of gratitude. So when we recall our national blessings, how much cause we have for gratitude to God! We can truly say: "The Lord hath done great things for us, whereof we are glad!" "The Lord of Hosts is with us, the God of Jacob is our refuge."

OFFERTORY PRAYER: O thou who givest us every good and perfect gift, help us to realize the blessed obligation of giving. Help us to estimate aright our partnership with thee, and share the burden of the world's need. Help us to bring our whole tithe into the storehouse, and test thy promise of abundant supply. Amen.

Illustrative Material

MEMORIAL DAY SUGGESTIVE TEXTS AND THEMES

The End of War: Ps. 46: 9.

Promises of Peace: Ps. 29: 11.

The Devastation of War: Joel 1: 13-20.

A New Memorial Day: "What mean ye by this service?" Ex. 12: 26.

A Nation's Tribute to its Heroic Dead: "This day shall be unto you for a memorial." Ex. 12: 14.

America the Wonderland: "Thou shalt bless the Lord, thy God, for the good land which he hath given thee." Deut. 8: 10.

The International Court: "He shall judge among the nations." Isa. 2: 4.

The Unification of the Nation: "One law shall be to him that is home born, and unto the stranger that sojourneth among you." Ex. 12: 49.

The Wounds of the War and the Red Cross: "He healeth the broken in heart, and bindeth up their wounds." Ps. 147: 3.

The Patriotism of Jesus: "O Jerusalem, Jerusalem . . . how often would I . . . and ye would not!" Matt. 23: 37.

A Memorial of Liberty: "What mean these stones?" Josh. 4: 21.

A Christian a Soldier: 2 Tim. 2: 3, 14.

The Great Service: "Nebuchadnezzar king of Babylon caused his army to serve a great service," etc. Ezek. 29: 18-20.

Brave Leaders and Brave Men: "Amasiah, the son of Zichri, who willingly offered himself unto the Lord, and with him two hundred thousand mighty men of valor." 2 Chron. 17: 16.

The Transfiguration of Trouble: "I was in the isle that is called Patmos . . . I was in the Spirit on the Lord's Day." Rev. 1: 9, 10.

Our Sure Foundation: "We have our hope set on the living God." 1 Tim. 4: 10.

MEMORIAL DAY ILLUSTRATIONS

A COMELY CUSTOM

Tradition has it that after the last battle fought in behalf of the Stuarts there sprang up to mark the spot on Culloden Moor a singular little blue flower, unknown in that region before. The natives called it the "Flower of Culloden," because it sprang from the soil made sacred with the blood of their kin. Seeds sleeping for ages, it was said, sprung into life and beauty when they received their baptism of blood. Culloden flowers are always considered the choicest because of the cost of production, for they of all others grow from soil fertilized with sacrifices and dyed with blood.

One might ask, What are these Culloden flowers of our American soil? One is national freedom. Another is the Mayflower of religious liberty. Others there are that form a whole bouquet of patriotic graces that spring from the soil where our soldiers died in the Civil War, and other wars, of self-sacrificing love and devotion to country and kin.

By the change of thought and figure of speech we can think of the flowers our nation uses on Memorial Day as American Culloden flowers of gratitude. The Psalmist said, "Praise is comely." The expression of gratitude is

comely, so we are sure that our nation's practice of each Memorial Day scattering on the graves of its heroic dead the flowers of gratitude as a sweet-smelling savor is a comely custom. This annual tribute of flowers is certainly a very beautiful custom and one we hope will never cease to be observed. It will not affect the dead, but it will greatly affect and bless the living.

THE UNFORGOTTEN DEAD

One of the most solemn and impressive moments of the Student Volunteer Convention, which met at Des Moines during the holidays of 1919-1920, came when the vast audience rose to its feet while the roll call was read of those student volunteers who had died since the last convention. As name after name came with the terrible words, "Killed in action," or "Killed in Europe," or "Died of wounds in France," the hearts of all were moved as there came a new vision of the costly price paid for the freedom of the world.

FIVE HUNDRED MILES OF TEARS

A Chicago woman who crossed France soon after the outbreak of the terrible World War said that she had travelled through "five hundred miles of tears."

She had seen mothers bidding good-by to their sons, probably the last good-by. Brokenhearted wives were saying farewell to their husbands. Sisters were parting from brothers whom they would not see again on earth. Sweethearts were embracing their lovers as if they could not let them go. With stony eyes the poor souls left behind were facing a future of sorrow, poverty, and lonely desolation.

QUOTABLE POETRY

IN FLANDERS FIELDS

From now on every Memorial Day the poem by Lieut. Col. John McCrae will be recited. It is most appropriate that such should be the case. Lieut. Col. McCrae, of the Canadian Expeditionary Forces, was a distinguished physician of Montreal, Canada. He died in Boulogne, France, January 28, 1918, and at his own request was buried in Flanders with the other fallen soldiers of the Allies. His poem, entitled "In Flanders Fields," is said to be the greatest poem of the war. Many answers to it have been written.

In Flanders Fields the poppies grow
Between the crosses, row on row,
That mark our place; and in the sky
The larks, still bravely singing, fly,
Scarce heard amid the guns below.

We are the dead. Short days ago
We lived, felt dawn, saw sunset glow,
Loved and were loved; and now we lie
In Flanders Fields.

Take up our quarrel with the foe!
To you, from falling hands, we throw
The torch; be yours to lift it high!
If ye break faith with us who die
We shall not sleep, though poppies blow
In Flanders Fields.

THE DAY OF MEMORY

"Down the long level of the street
The solemn drums a measure beat,
To time the tread of marching feet—
It was the day of memory.

"Out to the city of the dead,
The waving flag its lovers led.

"Where soldiers lie, 'tis sacred ground
Each shrine their loyal comrades found.
And so, each year at call of drum,
The veterans and their proud sons come,
With flowers and words of praise well won
To keep the day of memory."

GOD BLESS OUR LAND

O God of nations, bless our land
From ocean unto ocean!
For equal rights, O help us stand
With high and pure devotion!
Our peerless flag, long may it wave!
Our States, may nothing sever!
But still do Thou our Union save,
Forever and forever!

—Rev. E. A. Collier.

UP! UP!

"Up! Up! with the old flag—
Up! Up! to the sky.
O God! bless the old flag!
Thy truth must not die!"

LET THE FLAG WAVE

"Let the flag wave! Aye, let its glory shine!
Let the flag wave! A symbol and a sign!
To guard our honor and to shield and save,
Let the flag wave!"

HAIL! AND—FAREWELL

They died that we might live—
Hail! And Farewell!
—All honor give
To those who noble striving, nobly fell,
That we might live!

That we might live they died—
Hail! And Farewell!
—Their courage tried,
By every mean device of treacherous hate,
Like Kings they died.

Eternal honor give—
Hail! And Farewell!
To those who died,
In the full splendor of heroic pride,
That we might live.

—John Oxenham.

NEW VETERANS

We used to wonder what we'd do
When hoary veterans were so few
We could no longer hear the beat
Of faltering step through village street
On Decoration Day, nor view
Torn flags of faded hue
Borne by weak hands and tottering feet,
Though hearts were staunch and proud and true
As e'er they were in sixty-two,
To those who sleep beneath the sod.
Now all the world memorial keeps
And all the world now proudly weeps—
Not one land only, as of yore—
For your strong sons who bravely bore
Their banner over ocean's deeps.

—A. E. Tyack.

COVER THEM OVER

Cover them over with beautiful flowers;
Deck them with garlands, those brothers of ours;
Lying so silent, by night and by day,
Sleeping the years of their manhood away;
Years they had marked for the joys of the brave;
Years they must waste in the sloth of the grave.
All the bright laurels they fought to make bloom,
Fell to the earth when they went to the tomb.
Give them the meed they have won in the past;
Give them the honors their merits forecast;

Give them the chaplets they won in the strife;
Give them the laurels they lost with their life.
Cover them over,—yes, cover them over,—
Parent, and husband, and brother, and lover;
Crown in your heart those dead heroes of ours,
And cover them over with beautiful flowers.
—Will Carleton.

FOR THE EVENING SERVICE

TITLE: *Flowers for Memorial Day.*

TEXT: "What shall I render unto the Lord for all his benefits?" Ps. 116: 12.

THE SERMON OUTLINE

INTRODUCTORY: Praise is comely. Flowers of gratitude are a sweet-smelling savor.

Tradition has it that after the last battle fought in behalf of the Stuarts there sprang up to mark the spot on Culloden Moor a singular little blue flower, unknown in that region before. The natives called it the "flower of Culloden," because it sprang from the soil made sacred and rich with the blood of their kin. Seeds sleeping for ages sprung into life and beauty when they received their baptism of blood.

Culloden flowers are always the choicest because of the cost of their production. They of all others grow from soil fertilized with sacrifices and dyed with blood. What are they? How do they look?

I. Freedom.

II. The Mayflower: Religious liberty.

III. The Lily of the Valley: Pure and white springing from the blood-stained ground of the Cross.

IV. A Bouquet of Patriotic Graces: Self-sacrificing love and brotherly kindness.—C. A. T.

THE MEMORIAL OF LIBERTY

TEXT: "What mean these stones?" Josh. 4: 21.

Israel marked the great events of her history with monuments. The heap of stones at Gilgal was to memorialize to their children the end of the wilderness journeying and the Jordan passage into the Promised Land. It is the patriotic duty of Americans to teach their children the meaning of their Memorial Day.

I. It means that in a supreme crisis the American stood the test. The world then learned what kind of character belongs to Americans. 1. They stood for principles. 2. They exhibited courage. 3. They showed the strength of their love for liberty.

II. It means that democracy and brotherhood rest upon tremendous sacrifices.

III. It means that for the birth and vast extension of democracy you cleared the way. Preserving the American institutions and liberty, you

made possible an American who might lead mankind up a path to brotherhood, equality, true freedom.

IV. It means to this generation that we must conserve the fruits of your victory by new victories. We possess the land. A right appreciation of "these stones" as your memorial will only be realized by going on in the path you pointed out. So your work and ours shall bring nearer the kingdom of God.

THE SUNDAY SCHOOL LESSON

TITLE: May 30: *Jacob at Bethel.* Genesis, chaps. 27, 28.

GOLDEN TEXT: "I am with thee, and will keep thee whithersoever thou goest." Genesis 28:15.

TEACHING THE LESSON

The Value of Spiritual Dreaming: "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven." I. Here was *restlessness due to distance from God.* Jacob had sinned against his brother, his father and his God. He knew it and he had a restless slumber. He dreaded punishment. He longed for some way of atonement. He wanted communion with God. He dreamed of it. II. *The meaning of the ladder symbol.* It was the New Testament in the Old. It was the sign of communication between the earth and heaven, between God and man. 1. A ladder suggests perilous emergency. 2. A ladder suggests possible salvation. 3. A ladder suggests immediate use. III. This occurrence may well suggest to us *that the Christian's career is upward.* The ladder was on earth but it reached to heaven. It ended at the throne. We are to mount toward the throne of God. It is our duty to advance. Our ascent may be gradual, but it ought to be steady, continuous. "Grow!" Aspire! Climb! IV. *The value of spiritual dreaming.* See that you make your life after the pattern shown you in the mount. God gives you visions, ideals. Work toward them.

ILLUSTRATIONS

REALIZING OUR DREAMS

A great artist, when asked how he could paint such marvellous pictures, replied, "I dream dreams, and I see visions, and then I paint my dreams and my visions."

IDEALS BEAUTIFUL CREATIONS

Pygmalion, King of Cyprus, carved a statue so beautiful that as he watched it develop under his hand he fell violently in love with it and wished that it might live. Finally he sought Aphrodite's assistance, and she, charmed by the conceit, granted his desire and his statue became Galatea and he made her his bride. Our good ideals are always beautiful creations. They are less than ideals unless this be so. And as we conceive and construct them it is certainly designed that we should greatly desire that they should become something substantial and living.

IDEALS BRING ACHIEVEMENT

I once read of an old man whose work was mixing mortar at the erection of a beautiful building. It was indeed menial labor; but the old man said that every morning, when on the road to work, he would stop and look at the picture of the building as it would be when finished, which hung in the window of the contractor's office, and then passed on to his work with the thought of doing his best in the creation of architectural beauty. It was a vision of the ideal which influenced the man and transformed mortar mixing into an art. Such is the ministry of all high idealism. Great achievements are born of grand dreams. The thoughts we think are the forces that make us. Every high ideal is a moral challenge. By its disclosure of what we lack it calls us to the high, elicits the best of which we are capable, arouses our sense of responsibility, and bids us aspire.

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday, May 30

Monday, May 31

Tuesday, June 1

Wednesday, June 2

Thursday, June 3

Friday, June 4

Saturday, June 5

SUNDAY, JUNE SIXTH

THEME: *Love Made the Supper* (Holy Communion).

SUGGESTED SCRIPTURE READING: John 12:1-19.

SELECTED HYMNS: "My God, and is thy table spread."—P. Doddridge. "Shepherd of souls, refresh and bless."—J. Montgomery. "How sweet and awful is the place."—Isaac Watts. "Not worthy, Lord, to gather up the crumbs."—E. H. Bickersteth. "According to thy gracious word."—J. Montgomery.

SALUTATION: "They that wait upon the Lord shall renew their strength. Worship the Lord in the beauty of holiness. Rest in the Lord; wait patiently for him, and he shall give thee the desires of thy heart."

INVOCATION PRAYER: O most wonderful God and Father! we beseech thee that in this supper by which we celebrate the glorious remembrance of the bitter death of thy beloved Son Jesus Christ, thou wilt so work in our hearts by thy Holy Spirit, that with true confidence we may more and more give ourselves up unto thy Son Jesus Christ; that our burdened and fainting hearts may, through the power of the Holy Ghost, be fed and comforted with his true body and blood, yea, with him, true God and man, that only heavenly Bread. And may we no longer live in our sins, but he in us and we in him; and thus be true partakers of the new and everlasting covenant of grace. May we not doubt that thou wilt ever be our gracious Father, nevermore imputing our sins unto us; and providing us, as thy beloved children and heirs, with all things necessary as well for the body as the soul. Grant us also thy grace, that we may cheerfully take upon us our cross, deny ourselves, confess our Saviour, and in all tribulations with uplifted heads expect our Lord Jesus Christ from heaven, where he will make our mortal bodies like unto his most glorious body, and take us to be forever with himself. "Our Father," etc.

THE SERMON

TITLE: *Love Made the Supper* (Holy Communion).

TEXT: "There they made him a supper." John 12:2.

THE SERMON OUTLINE

INTRODUCTORY: That haunting "they"! Who is "they," this beautiful "they"? It eludes us like the voice of the vesper sparrow. It hints of the beautiful poetry of love.

This supper was a neighborhood affair. In point of personal accuracy it was Simon who gave it. I think he paid the bills; but the neighbors took

a hand at this sweet dinner at Simon's desire. They who loved him made him a festival.

I. Simon the leper; the supper was at his house. Toward him Christ walked despite the warning, raucous voice of the leper Simon, "Unclean, unclean, beware!" Toward the voice came the holy feet and outstretched was the holy hand to touch the untouchable leper and not to be rendered unclean thereby but to cleanse the leper. It was Christ, and his touch means cleansing.

And then Simon the leper came home all unawares, and wife and children wept aloud, and sang aloud and kissed aloud, "Welcome home." And Simon made his Saviour a supper. Likely enough, and rightly enough. A beautiful supper.

II. But next door in lovely Bethany beneath the olive trees dwell the grown-up orphans, Martha and Mary and Lazarus. And to these Christ had come also. He had touched the hand of death and Lazarus sprang up a living man. Small wonder Simon knew that they must be at the supper. And Simon sat at the table and Jesus beside him, and Lazarus sat at the table, but not to eat but just to look on and adore. And Martha, to be sure. Martha served. We should have known that without the telling. And John son of Zebedee was there to see it all and to love to rehearse it all in this endearing phrase "and they made him a supper."

III. There never was any supper like this. A supper of pure love. And who was absent? Are we all here? It looks somehow as if somebody was away. Why, Mary is not here! Why is Mary away? Has she forgotten "The Resurrection and the Life"? Martha is among those who serve, but where is—— When coming running with a little alabaster box, with her eyes shining love and her black tresses loose like a flying veil, is Mary, and stops not till she reaches the feet, the blessed naked feet of God, "and anointed the feet of Jesus and wiped his feet with her hair; and the house was filled with the odor of the ointment." Love made him a supper.

IV. And then his love made them and us all the Lord's Supper, where we all kneel to partake, and he girds himself and serves us and breaks upon our heads and hearts the alabaster box of his love, until all the world is filled with the odor of the ointment.—W. A. Q.

OFFERTORY PRAYER: Help us to remember that now as of old the Son of Man looks upon a sorrowing and dying world with pity unutterable, and that he asks us to give the Bread of Life. Receive the offerings we bring thee and use them for the salvation of men. Amen.

PREPARATORY SERVICE

(Many churches hold a Preparatory service before the Communion. The following is a suggestive theme.)

TEXT: "There make ready." Matt. 26: 17.

For us, where make ready? In our hearts! In our hearts! I. What the communion is. 1. The feast. 2. The provision. 3. The design. II. The necessity of preparation. Often unprofitable for lack of it. III. What is a good preparation? It is preparation that brings us into sympathy with Christ. We are to try to get his feelings. 1. About sin. 2. About salvation. 3. About spiritual growth, strength, consecration, etc.—W. R. T.

Illustrative Material

LORD'S SUPPER SUGGESTIVE TEXT AND THEMES

A Joyful Approach: "I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy day." Ps. 42: 4.

A Message First: "I will not eat until I have told mine errand." Gen. 24: 33.

Climbing Round by Round: "Behold a ladder set up on the earth, and the top of it reached to heaven," etc. Gen. 28: 12.

Consecration: "But first gave their own selves to the Lord." 2 Cor. 8: 5.

Love for the Unseen Saviour: "Whom not having seen ye love." 1 Peter 1: 8.

A Visit of Calvary: "And sitting down they watched Him there." Matt. 28: 36.

Song of the Pilgrims: Ps. 84.

Minds Stirred to Remembrance: "I stir your pure minds by way of remembrance." 2 Peter 3: 1.

A Dying Wish Respected: "This do in remembrance of me." Luke 22: 19.

Living to Christ: "For to me to live is Christ." Phil. 1: 21.

The Duty of Christians to Study Christ: "Wherefore, consider the Apostle and High Priest of our profession, Christ Jesus." Heb. 3: 1.

Let Us Draw Near: "Having, therefore, boldness . . . let us draw near with a true heart," etc. Heb. 10: 19-25.

Rest in the Midst of Toil: "Come ye yourselves apart and rest awhile." Mark 6: 31.

Meditation Kindling Love: "My meditation of him shall be sweet." Ps. 104: 34.

Invited Closer: A Day of Communion: "Master, where dwellest thou? Come and see." John 1: 38, 39.

Encouragement for the Timid: "As for me I will come into thy house in the multitude of thy mercy," etc. Ps. 5: 7.

A Personal Question: "What mean ye by this service?" Ex. 12: 2.

CHOICE COMMUNION ILLUSTRATIONS

PREPARATION OF HEART

When the great painter, Turner, was visited by two friends who had come to see his pictures, he kept them in a dark room for a short time before he told his servant to show them up stairs to his studio. He then apologized for the apparent discourtesy by telling them that they had to have their eyes emptied of the common glare before they could really see the color of his pictures.

Our hearts and minds must be emptied of the world before we can see God—hence the place to find Him is not in the turmoil of the workaday life, but in solitude. It is well for us to prepare our hearts for the Communion service.—H.

SEEING HIM AGAIN

Among my most treasured possessions is a pair of gloves which I gave my mother on her last birthday. If I take one and breathe into it, immediately it assumes the form of her hand which was ever stretched forth to serve and soothe. I do not need such aids to recall my mother, but there is nothing which makes me thrill as if in her very presence like the glove stamped with the impress of her fingers. And so it is with this sacrament. The simple service is stamped with the impress of Jesus. In our minds we can reconstruct him.

THE BROKEN BODY

Rev. Dr. John Kelman has told us an incident of the war. A friend of his was walking along a trench when he spied a soldier boy resting in his khaki overcoat. He spoke a friendly word to the lad but received no answer. Stooping down he saw the thin, red line of blood upon the face that told its own story. "Then," said he, "with an overwhelming rush the words swept over me: 'This is my body which is broken for you.'" Standing there by the ruined trench and the broken boy, the traveller got a new picture of the Upper Room. He understood the eleventh chapter of First Corinthians as he never understood before. He had a flash-light vision of the cross that was clearer than all the time-exposures of the gospel story with which he was so familiar.—Herbert Booth Smith, D.D.

EXPERIENCE AT THE LORD'S TABLE

What if the Master had left us without instituting this Supper? How many lessons and experiences we would have lost. The scene is a most beautiful one when, reclining at the table with those who had been his nearest followers, he tells them the meaning of his love and sacrifice. This experience may be ours when we meet at his table.—Rev. John Timothy Stone, D.D.

FOR THE EVENING SERVICE

TITLE: *House Building.*

TEXT: "Every one therefore which heareth these words of mine, and doeth them," etc. Matt. 7: 24-27.

THE SERMON OUTLINE

INTRODUCTORY: Our Lord concludes his Sermon on the Mount with a series of contrasted pictures; two gates, two ways, two trees, and two houses. In the application of his sermon he does two startling things: 1. Makes a fit claim for his message. 2. Makes a great division among his hearers.

I. Two builders. Both are conscious of one need. Both are working to one end. Both are successful in their endeavors.

II. Two foundations. One is rock, suggesting strength, solidity, permanence. Christ says that his teaching is rock. The other is sand. Unsub-

stantial, yielding, shifting. All that is antagonistic to or negligent of the principles underlying Christ's teaching is sand.

III. Two houses. Every man builds his house. Deeds, words, thoughts, principles. The house which each man builds he must inhabit. The differences in men's houses are somewhat invisible. Men build with diverse purposes. One man builds a shop, another a study, one a theater, another a temple.

IV. One storm. Certain, impartial, terrible.

V. Two results. The house on the sand becomes folly's monument of ruins. The house on the rock remains as wisdom's abiding refuge.

VI. Two examples. These are of universal application, necessary, present.—B. W. P.

STORIES TO TELL, OR SERMONS TO CHILDREN

TITLE: *No Difference (1).*

Mercy, a little colored girl, eight years old, was sitting at the table, when the son of the house, who was in the room, said to her, "Mercy, do you pray?" The suddenness of the question confused her a little, but she answered, "Yes, every morning and every night."

"Do you think God hears you?" the boy asked. And she answered promptly, "I know he does."

"But do you think," said he, trying to puzzle her, "that he hears your prayers as readily as those of white children?"

For full three minutes the child kept on with her work; then she slowly said, "Master George, I pray into God's ears, and not his eyes. My voice is just like any other girl's and if I say what I ought to say, God don't look at my skin."

In these days even the boys and girls need to learn such lessons as these.

TITLE: *Not Giving Up (2).*

Among some skaters was a boy so small and so evidently a beginner that his frequent mishaps awakened the pity of the tender-hearted, if not wise spectator.

"Sonny, you are getting all bumped up," she said. "I wouldn't stay on the ice and keep falling down so; I'd just come off and watch the others."

The child looked from his adviser to the shining steel on his feet and answered, half indignantly:

"I didn't get some new skates to give up with; I got 'em to learn how with."

Hard tasks are never sent for us "to give up with"; they are always intended to awaken strength, skill and courage in learning how to master them.

Boys and girls, do your work well. Do your play well. Learn not to give up.

THE SUNDAY SCHOOL LESSON

TITLE: June 6: *Jacob and Esau.*

Genesis 25: 19-34; 26: 34—28: 9; 32: 3—33: 17.

GOLDEN TEXT: "Be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you." Ephesians 4: 32.

TEACHING THE LESSON

The brothers reconciled after long separation. A most desirable reconciliation for the happiness of their aged parents; on account of their own families; on account of their own spiritual well-being. It was a reconciliation bringing forward the best traits in the characters of both; prayerfulness, humility, disinterestedness. I. *The approach of the brothers.* 1. That of Esau. Head of four hundred armed men. Possibly meditating revenge; at least a great display of power. But Jacob a man of prayer. Had often asked God to guard and keep him. Night before wrestled in prayer. So prevailed that even his name was altered. In answer to Jacob's prayers revengeful feelings of Esau depart; heart drawn out in love toward his brother. 2. Approach of Jacob. Lame, yet strong. Full of hope and confidence. Sent forward presents. Now places himself in front. Prevailer. Fearless. II. *The reconcilation of the brothers.* Esau, the offended and injured, instead of taking vengeance, softened by the grace of God, runs toward Jacob. The kiss of reconciliation. Tears of joy and gratitude. Penitence on both sides. Each had done wrong. III. *The conduct of the brothers.* 1. Of Jacob. Entreats Esau to accept his present. Will take no denial. Thus indicates sincerity. 2. Of Esau. Accepts the present. Often kinder to accept. Receives his family. Acts as protector and guide. Shows forgiveness as well as words. Lessons: 1. In all angry partings remember future meetings will come. 2. God can still the fiercest storms of passion and revenge. 3. The reconciliation of brethren is a beautiful sight. 4. We have all sinned against God and need forgiveness.

ILLUSTRATIONS

SETTLING A QUARREL

Two New England merchants who lived across the street from each other had not spoken for years because of a business quarrel. One day one of them, influenced by the Holy Spirit, went across and knocked at a side door. The other called, "Come in." When he went in the other said, "Why, what in the world are you doing here?" He told him that he had come to ask forgiveness. The other was melted at once and said, "I was in the wrong." He asked "What led you to come over?" The friend said: "The Holy Spirit." He then asked his visitor to pray with him and the visit led to his finding Christ.

MERCY, NOT JUSTICE

A maiden pleaded with Napoleon for the life of her father, a deserter, condemned to be executed. A frown gathered on Napoleon's brow as he answered: "He has already twice deserted and do you ask his life?" "Sire," she answered, "I do not ask for justice but for mercy." Esau did not demand justice in dealing with Jacob. God deals with us in mercy. He can be just and the justifier of those who believe on Jesus.

REMEMBER CHRIST

A young girl was persecuted in her godless home because she was a Christian. Quietly, bravely, patiently she bore it, rejoicing that she was a partaker of Christ's sufferings. But the struggle was soon ended, the pain over. When they came to robe her for the grave they found written on a paper sewed inside her dress: "He opened not his mouth."

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday, June 6

Monday, June 7

Tuesday, June 8

Wednesday, June 9

Thursday, June 10

Friday, June 11

Saturday, June 12

SUNDAY, JUNE THIRTEENTH

THEME: *The Message of the Flowers* (Children's Day).

SUGGESTED SCRIPTURE READING: Matt. 6:28-34; James 1:9-11.

SELECTED HYMNS: "There's a Friend for little children."—Albert Midlane. "My God, I thank thee thou hast made."—Adelaide A. Procter. "I love to tell the story."—Katherine Hankey. "Saviour, like a shepherd lead us."—Anon. "Rejoice, ye pure of heart."—E. H. Plumtree. "Golden harps are sounding."—F. H. Havergal. "I think when I read that sweet story of old."—Jemima Luke.

SALUTATION: "Great is the Lord and greatly to be praised in the city of our God, in the mountain of his holiness." . . . "Praise ye the Lord."

INVOCATION PRAYER. Almighty God, our heavenly Father, we are very weak and sinful. Make us sorry for all the wrong things that we have done, and help us to grow better every day. Keep us from all meanness and selfishness, and from hurting others by word or deed. Help us to gladly obey our parents and teachers, make us ready to give up our own way, and teach us to be patient and kind and loving to all about us. Make us painstaking and cheerful in doing every little duty. Give us courage to resist evil and hardness to endure. Help us to be more reverent and attentive in Church and Sunday School. May we be always pure and truthful in thought and word, and learn day by day to know thee better and to love thee more. Bless our Church and Sunday School and all who belong to them. Bring the whole world to know and love Christ and serve him gladly. Teach us how we may best help in bringing in thy kingdom. We ask all in the name of Christ our Saviour. Amen.

THE SERMON

TITLE: *The Message of the Flowers* (Children's Day). *(1).*

TEXTS: Matt. 6:28-34; James 1:9-11.

THE SERMON OUTLINE

INTRODUCTORY: The first passage is taken from the Sermon on the Mount. Christ calls attention to their beauty and reminds his hearers of the fact that God made them beautiful. He drew a striking contrast beween Solomon in all his riches and glory, and the flowers in all their natural beauty with which God has clothed them. This passage is rich in instruction for us, and brings to us a practical lesson that should never be overlooked. We should seek first the kingdom of God, and all necessary things will be added thereto. "A man's life is greater than his livelihood." "Knowl-

edge and greatness are the perfection of man, not beauty, much less clothes."

The second passage is from the practical man James. He makes a comparison between man and flowers. He shows how frail and destructible is grass and the flowers thereof, and said: "So also shall the rich man fade away in his ways."

I. The flowers speak to us of their Creator. It requires divine power to design and create them. Man cannot make even the seed of a flower, and cause its life to be arrayed in beauty.

II. The flowers tell us something of God's character. They reveal to us his conception of beauty, utility and adaptability. Just think of the great variety of flowers as to their form, color and beauty. Think of the varying conditions of their lives; for example, the lily of the valley, and the blossoms of the snow-capped mountains.

III. They teach us the lesson of God's providence. This is the practical value of the first passage above, and God who gives the flowers life will certainly give them care. And God who gives us being will certainly supply our wants.

IV. They teach us the lesson of frailty. James compares man to the valley grass, and he makes it stronger and more pointed by taking a rich man. He may be more able to stand against some of the adverse conditions of life.

V. Flowers teach us the dependence and union of life. The flowers borrow beauty and fragrance from one another, and when combined give their pleasing effect. Although there are many species there are a fewer number of genera, and all of these unite in the common life.

VI. Flowers are messengers of love and thoughtfulness. A bouquet of flowers is the type of a cluster of thoughts. Its sweetness typifies their kindliness. It is interesting to notice how often Christ uses the flowers in his teaching, and what strong and helpful doctrines he presents by them. It will help you to study the botany of the Bible devotionally.—W. M. A.

TITLE: *A Bright Pin (2).*

(A Second topic. This one may be preferred.)

One evening I held a pin in my hand and said, "Now! Mr. Pin, let us hear what you have to tell about yourself that will help me to talk to the children on Sunday."

I. The Pin replied, "Well, sir! I want you to understand that I am straight, that whenever I have a work to do I go at it right away; and because I am straight, I am welcome in all kinds of homes, and am used for all kinds of purposes. Ladies delight to have me as their constant companion. I dine with princesses and kings display me in gorgeous scarfs. I am also welcome in the home of the poor, and save the workers a great amount of labor. Oh! but it is dreadful to think that when I become bent or crooked I am thrown away, and trampled upon! Millions of my brothers and sisters are lost every day because they are crooked! So long as I am straight it is all right." Boys and girls, listen to that: "So long as I am straight I am all right." What about you? Are you straight with father, mother and companions? If you are not, depend upon it you will become useless.

II. Secondly, says the pin, "I am sharp." A dentist had a troublesome client who wouldn't open his mouth; so the dentist gave a boy a pin and

told him when a certain signal was given to push it into the man. He did, and in less time than you can say "Jack Robinson" the tooth was out. The pin was sharp and went in! Boys and girls need to be sharp. The pin says: "Be straight! Be sharp!"

III. Thirdly, says the pin, "I am bright." You can't do anything with a rusty pin. Rusty children are not much use, they are always in the way. They get up in the morning and crawl to breakfast, and are too lazy to clean their boots. They are so rusty that if asked to do anything for mother they don't hear. Pins get rusty by being in the wrong place, amidst dirt and dust. Isn't that where boys get rusty?

IV. The pin said it had two other things, a head and a point. All of us have heads, but some of us never get to a point, but are like a few preachers I know, who go round and round, and never get anywhere, but a pin that is "straight," "sharp" and "bright" always has a point and gets there when required.

V. And then the pin says: "But there is something I haven't that I wish I had—that is some brains. I can only act on the push of another." No brains, indeed? Then you are not much after all, and how can I help the children by talking about you? Then it said: "Tell the children that to be what I am, they must use what I have not—brains." So it amounts to this: To be straight, sharp, bright and have a point we must use the brains that are in what a pin has as well as ourselves, the head.—J. D.

Illustrative Material

CHILDREN'S DAY SUGGESTIVE TEXTS AND THEMES

Lessons from the Birds: "Surely in vain the net is spread in the sight of any bird." Prov. 1:17.

The Sky Telegram: "Ask and it shall be given you." Matt. 7:7.

Flowers and Their Uses: "Consider the lilies, how they grow." Matt. 6:28.

The Benediction of Kindness: "Be ye kind one to another, tenderhearted," etc. Eph. 4:32.

Tapping the Wheels: "Take heed unto thyself." 1 Tim. 4:16.

Castles in the Air: 1 Cor. 3:12. Building character castles strongly and well. Not with mud-brick foundations, as some pyramids had in Egypt. Golden bricks,—honor, bravery, truthfulness, thoughtfulness, kindness—all the good thoughts, good words, good deeds in life are pure gold. And these are the bricks worth using to make your life-castles with.

Honor Bright: "By patient continuance in well doing seek for . . . honor." Rom. 2:7. An honorable boy or girl not made by chance, not by luck, not by fortune, but by always doing well. Patient continuance in well doing. Boys wishing to impress with their promises say, "I will, honor bright." Keep your honor bright by constant use. Practice goodness and truth every day.

Growing: "And the child grew, and waxed strong in spirit," etc. Luke 2:40. "The child grew." And he was neither round-shouldered nor humpbacked. He kept his head back and his chest out, as all boys and girls ought to do. He kept sweet. I think that is one reason why he "waxed strong." He grew all round, body, mind and spirit well attended to. Health. Take

care of your body. Wisdom. Cultivate your mind. Spirit. Keep the soul on top. Make Jesus your model in all things.

CHOICE CHILDREN'S DAY ILLUSTRATIONS

THE BOY ESCAPES

Edwin, aged four, owned a picture book in which a fierce-looking cow was running after a small boy. He looked at it a long time; then, carefully closing the book, he laid it away. A few days later he got the book again and found the picture. Bringing his chubby fists down on the cow, he exclaimed in a tone of triumph, "She ain't caught him yet!"

DO IT NOW

Once a boy was walking along the seashore when he saw a very beautiful shell. But he had his hands full just then and he said, "I'll pick that up when I come back."

When he came back after a while he could not find it. The waves had washed it out into the sea.

Sometimes a boy or girl says: "I'll not do this kind act today; I'll leave it until tomorrow."

By tomorrow the chance of doing it may be gone.

A WRINKLE SWALLOWER

Little Irene, aged three years, sat watching her mother ironing, and was still for a long time. Then she remarked: "Mother, where do all the wrinkles go? Does the iron swallow them?"

CHILDREN'S SAYINGS

My little daughter one dark, rainy day came indoors with a wet, half-starved kitten, and on my remonstrating with her to take it out at once, she became indignant and said, "You don't remember, mother, when you was a little cold cat yourself."

"Well, my little man," said the kind old gentleman, "how old are you?"
"Five," answered the child.
"What are you going to be?"
"Six," was the quiet reply.

One mother, recounting at great length the details of the illness of a little dog to her small girl, several times mentioned "the dog-doctor." She was surprised, at the very end, by the question, "What sort of dog was the dog doctor?"

My kindergarten children were talking about a little newcomer who had been adopted into a childless family. "Robbie has been adopted," said Will.

"Have you ever been adopted, Anna?"

"No," replied Anna, adding—with a note of triumph, "I've never been adopted, but I have been vaccinated."

A small boy of Wilbraham, Massachusetts, heard his parents talk of moving.

"Where are we going?" he asked.

"We are going to St. Paul," said his mother. "St. Paul is in heaven," he said in an awestruck voice. "Are we going to live in heaven?"

NOT TAKING CHANCES

"Don't be afraid," said a mother to her little boy at a museum, "the lion is stuffed." "P'raps he is," responded the lad; "but he might find room for a little boy like me!"

MADE MAN

When our Constance returned from Sunday School kindergarten, she was asked, "What did you learn to-day?" She replied, "Teacher told us God made man. What I want to know is, who made the women and children?"—Julia E. Peck.

QUOTABLE POETRY

You can brighten the faces of the little people by telling them this story of the hungry boy. Boys are said to be always hungry. This little story is by Clara J. Denton.

A HUNGRY BOY

I know a funny little boy,
  Who ate a Teddy bear—
The whole of it—and did not give
  To any one a share.

You think perhaps this made him sick
  So that he stayed in bed.
Oh, no, because this Teddy bear
  Was made of gingerbread!

SUNSHINE

Here's a verse you can quote to teach the boys and girls to be cheerful. It is by J. B. Cook.

Keep your face with sunshine lit,
Laugh a little bit!
Gloomy shadows oft will flit
If you have the wit and grit
Just to laugh a little bit!

PRETEND YOU ARE A BIRD

Whenever you're angry,
Pretend you're a bird
And sing just a little
But don't say a word.

—Normal Instructor.

IF I WERE YOU

If I a little girl could be,
  Well—just like you,
With lips as rosy, cheeks as fair,
  Such eyes of blue, and shining hair,
What do you think I'd do?
I'd wear so bright and sweet a smile,
I'd be so loving all the while,
I'd be so helpful with my hand,
So quick and gentle to command,
  You soon would see,
That everyone would turn to say,
  "'Tis good to meet that child today."
Yes, yes, my dear; that's what I'd do
  If I were you.
—Independent.

A BOY WITH TWO FACES

"I've heard about the queerest boy,
  A boy that has two faces;
One face is round and full of joy
  As out of doors he races.
But when his mother calls him in
  He changes to the other,
And that is long and sour and thin—
  I'm sorry for his mother."

IF I WERE A GIRL

Here is a little poem by Linnie Hawley Drake that has in it good Children's Day lessons.

If I were a girl, a bright, winsome girl,
  Just leaving my childhood behind,
I would be so neat from my head to my feet,
  That never a fault could one find.
So helpful to mother, so gentle to brother,
  I'd have things so cheery and sweet
That the streets and their glare could never compare
  With the charms of a home so replete.

If I were a girl, a true-hearted girl,
  Just budding to fair womanhood,
There's many a thing that I would not do,
  And numberless more that I would;
I never would frown, with my mouth drawn down,
  For the creases will come there to stay;
But sing like a lark, should the day be dark—
  Keep a glow in my heart, anyway!

driven upon the shore—a land of crags, like giant teeth, stretched up sheer and sharp. One anchor after another is dropped, each checking the speed of the vessel's drift. The last anchor is down. Will it hold? Yes, the ship is saved! Go tell the ropemaker not to think of the toil, and the dust, and the monotony, but of the eleven hundred women and men saved. These things are written in the Lamb's Book of Life—the ring of the hammer, the click of the needle, the whirl of the loom.—W. Burnett Wright.

STAND

The Duke of Wellington said that the British soldier was not braver than the soldiers of other countries, but he was brave five minutes longer, and, of course, the result could only be one thing, namely, victory—to keep brave the last five minutes. Many an army has surrendered when just on the point of victory. And the same is true of many a man.

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday, June 13

Monday, June 14

Tuesday, June 15

Wednesday, June 16

Thursday, June 17

Friday, June 18

Saturday, June 19

SUNDAY, JUNE TWENTIETH

THEME: *The Garden of Life* (Commencement).

SUGGESTED SCRIPTURE READING: Proverbs 3: 1-35.

SELECTED HYMNS: "True-hearted, whole-hearted."—F. R. Havergal. "Press on, press on, ye sons of light."—W. Gaskel. "We are living, we are dwelling."—A. C. Coxe. "Once to every man and nation."—J. R. Lowell. "Marching with the heroes."—W. G. Tarrant.

SALUTATION: "Sing unto the Lord a new song; sing unto the Lord all the earth . . . O sing unto the Lord a new song, for he hath done marvellous things . . . Light is sown for the righteous, and gladness for the upright in heart . . . Arise, shine, for thy light is come."

INVOCATION PRAYER: Almighty and everlasting God, who dost govern all things both in heaven and earth; we invoke thy blessing upon the proceedings in which we are now engaged. May we all be impressed with the dignity and necessity of the educational work of our city and land. We pray especially for thy protection upon those, who, leaving their school days behind, are about to go forth to meet the sterner duties of maturer life. Let thy mercy ever be with them. Direct them in all their doings with thy most gracious favor and further them with thy continual help; and grant that thou being their ruler and guide, they may so pass through things temporal that they lose not finally the things eternal. And may we all as members of this community manifest an interest in speech and action toward our youth. Bless, we pray thee, our public schools, their officers, teachers and pupils; through our Lord and Saviour Jesus Christ. Amen.

THE SERMON

TITLE: *The Garden of Life* (Commencement or Baccalaureate).

TEXT: "Thou hast been in Eden, the garden of God." Ezek. 28: 13.

THE SERMON OUTLINE

INTRODUCTORY: All privileged conditions of life are gardens of God. The privileged conditions of modern life have far eclipsed those of any of the cities of the ancient world. Never has life afforded such channels of culture, influence and power as now. There are many more hundreds of millions of people outside of the garden than inside. The privileged people of the world are relatively few.

The second point is the fact that the garden of God is a place of opportunity. Even Adam had work to do in primitive Eden. He was put in the garden to dress it and keep it; he was not simply to lie down under a tree and have a good time.

If he had lived up to his privileges he would have had a tolerably strenuous time in trying to overtake his opportunity. You have been in Eden, the garden of God. You are there now. I tell you that Eden means work, that privilege means opportunity for service, that no man has the right to Eden who does not remember the people outside the garden gate.

One more truth, the garden of God is a place of temptation. The last place we should expect to find temptation is in God's garden. Ever since men began to think, they have been asking why God allows men to be subject to temptations. The only answer is that men would not be men did they not have the choice between good and evil.

We are wrestling in this country with the most tremendous problems which have ever confronted any nation—industrial problems, political problems, social problems, and, fundamental to all these, moral and religious problems. Around us on all sides is a seething mass of foreign-born population, largely ignorant, sometimes degraded and generally quite unfamiliar with American ideals. Into this vortex of life you are now to pass from the pleasant placidness of your college days.

You will find it a very different kind of experience. If you are real men, with red corpuscles in your blood and moral fiber in your soul, you will not hug your cultured privileges to yourself and seek for some quiet corner where you can enjoy them, but realizing that privilege means responsibility, you will fling yourselves into the rough and tumble of the battle, determined to give all that is in you for the good of your country and for the welfare of your fellow-men. Remember that only those who are above can help those who are below, and that unto whom much is given from him will much be required.—P. F. S.

PRESSING TOWARD THE MARK

Young people of this class, let me lay upon your hearts the practical lessons of this hour.

I. You must have a worthy purpose, held on to with fingers of steel, if you are not to go wabbling and wavering through life as water, which adjusts itself to the bend and curvature of every shore.

II. You must have a worthy programme, a definite plan of translating your purpose into deed.

III. You must have a prize to struggle for, worthy of your manhood and womanhood.

These three or failure. These three or oblivion. These three or cipherdom. These three, wisely and fearlessly chosen, and they will lift and glorify you and crown you with victory and honor.—R. F. C.

COMMENCEMENT PASTORAL PRAYER: Almighty God, our heavenly Father, thou that lightenest every man that cometh into the world, enlighten our hearts and minds with the favor of thy countenance while we wait before thee this day. Let thy divine favor rest upon this school under whose auspices we are met—upon its faculty, its graduates, its present students, upon the members of the class graduating today and upon all their parents and friends and well-wishers. Bless, especially, we pray thee, all here and everywhere who teach and guide the young. Grant them an abiding consciousness that they are co-workers with thee, thou Great Teacher

of humanity, and that thou hast charged them with the holy duty of bringing forth from the budding life of the young the mysterious stores of character and ability which thou hast hidden in them. Do thou reward thy servants with a glad sense of their own eternal worth as teachers of the race, and in the heat of the day do thou show the spring by the wayside that flows from the eternal silence of God and gives new life to all who drink of it. Bless the cause of sound learning everywhere. We thank thee, O God, that the sum of human knowledge is being increased. We thank thee that the sun of knowledge is shining and that the clouds of ignorance are being scattered. We bless thy Name for all that knowledge has done and is now doing for the well-being of mankind—in the spread of material comfort among men, in the prevention and cure of disease, in the promotion of good feeling, in social service and philanthropic effort, in improved manners, in refined living, in the advance of morals, in elevated tastes and in the emancipating power of the truth that delivers man from the power of appetite; that tells him to seek the pleasures of the mind; that teaches him to walk not after the flesh, but after the Spirit, and that bids him bring forth the fruits of the Spirit in love, joy, peace, long-suffering, gentleness, goodness and faith. Send out thy light and thy truth that with growing knowledge there may be greater faith, and so promote the holy alliance between the two that men shall not be satisfied with either an ignorant faith or an unbelieving knowledge.

Bless very especially, we pray thee, our Father, this group of young women going out from school to-day. May their lives and health and strength be very precious in thy sight. Give them, we pray thee, just as much of the good things of life as they can bear and still keep humble and lowly of heart in thy sight and in the sight of men. We bless thee that we know that thou art our Father and that thou dost delight in seeing thy children happy. May they be happy, especially in thee. And may they all be very useful in life, giving unselfish service to the world, causing good fruits, as well as beautiful flowers, to spring up wherever they may tread. Amen.

Illustrative Material

COMMENCEMENT TIME SUGGESTIVE TEXTS AND THEMES

The Investment of Life: "Take ye away therefore the talent from him." Matt. 25: 28.

Religious Education: "Learn to do well." Isa. 1: 17.

The Indispensable Book: "If the foundations be destroyed, what can the righteous do?" Ps. 11: 3.

Sent from God: "There was a man sent from God, whose name was John." John 1: 6.

Taking Aim: "This one thing I do." Phil. 3: 13.

Starting Out: James 1: 5.

The Voyage of Life: "There go the ships." Ps. 104: 26.

To Understand Our Times: "The children of Issachar, men that had understanding of the times." 1 Chron. 12: 32.

Growing to Know: "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know." 1 Cor. 8: 2.

Heart and Head: "A wise man's heart is at his right hand; but a fool's heart is at his left." Eccl. 10:2.

The House of Wisdom: "Through wisdom is the house builded." Prov. 24:3.

Address to Graduating Class: "Who knoweth whether thou art come to the kingdom for such a time as this?" Esther 4:14.

The Teaching Book: "Nevertheless we have a more sure word of prophecy unto which ye do well that ye take heed." 2 Pet. 1:19.

The Teaching State: "All thy children shall be taught of the Lord and great shall be the peace of thy children." Isa. 54:13.

Education the Doorway to Service: 2 Tim. 2:15.

Pressing Toward the Mark: "Brethren, I count not myself to have apprehended," etc. Phil. 3:13.

CHOICE COMMENCEMENT ILLUSTRATIONS

GET A GOOD READY

An old Greek officer counselled the generals on the eve of an engagement, "The secret of victory is getting a good ready." It was in line with this when General Foch said: "Battles are won the day before." Did not Wellington say that Waterloo was won at Eton?

The "day-before" preparation is just what our schools and colleges are giving.

CLASS MOTTO

The graduating class of the High School of Waukesha, Wisconsin, had this distinctive motto: "The elevator to success is not running—take the stairs."

DEFENSES OF TOMORROW

Dr. Finley, then Commissioner of Education for the State of New York, on his return from France brought this message: "Do not let the needs of the hour, however heavily they fall upon the men and women of today, permit neglect of the defenses of tomorrow." Education is one of the strong defenses of tomorrow.

EDUCATION OF WOMEN

When a chief of the Cherokees was asked why the Cherokees are so much in advance of the other tribes, he replied: "Because we have taken care to educate our women as well as the men."

EDUCATION IS CONCENTRATION

Education is concentration of mind. Beware of scatteration. The chameleon put on a piece of Scotch plaid "busted" himself in trying to make good. And you recall about that other animal with a hundred legs:

"The centipede was happy quite,
Until the toad for fun
Said, "Pray, which leg comes after which?"
This worked her mind to such a pitch,
She lay distracted in the ditch,
Considering how to run."

THE FOOL-KILLER

J. Ogden Armour makes the remark that the college is one of the greatest fool-killers in the country, for while many fools enter college, few fools come out.

There is truth in this saying. But the truth must be explained to include all life. All our experience is designed to eradicate the fool. I believe it was Robert Burns who remarked that a man may have been born a fool, but there are few men who die fools. I am afraid that this is too sweeping a statement, but it is quite as true as Mr. Armour's epigram.

After all, college is organized to impart knowledge, not wisdom.

COMMENCEMENT MOTTOES

The message which, through the American Legion, Marshal Foch left for the young men of the United States, is full of good sense. It is the message of a great general, and it sums up the principles by which he has won his battles.

"He who hesitates is lost." "He who moves forward wins." These two maxims were proved on many a hard-fought field of the World War.

"Plan your battle of life in advance," writes this master of tactics. "Map out every detail of what you want to accomplish, and then follow out your programme." That is exactly what Foch did.

QUOTABLE POETRY

TO THE GRADUATE

"Be true to the dreams of thy youth,"
O graduate, hopeful and bright,
Thy life lies before thee to-day,
See to it thou use it aright.

"Be true to the dreams of thy youth";
'Mid the sordid distractions and cares
Awaiting each eager young heart,
Ne'er lose early longings and prayers.

"Be true to the dreams of thy youth";
Forget not thy purposeful aim:
Move forward and upward each year,
And the fruit of thy labor thou'lt claim.

"Be true to the dreams of thy youth,"
Preserve the now-cherished ideals,
Until in his own gracious time
Our Father His glory reveals.

—A. W. Lyon.

COLLEGES MAKING MEN

Voicing the spirit of the West, Sam Walter Foss has written:

Give me men to match my mountains,
Give me men to match my plains,
Men with empires in their purpose,
Men with eras in their brains.

PUBLIC SCHOOL IDYL

When a jingle strikes the popular ear and voices a common experience at the same time, it is likely to find its wings and fly far. The question of over-cramming in our public schools has found its rhymester and many a parent will hardly know whether to laugh or sigh over Frank Lintabar's poem in *Punch* which begins:

Ram it in, cram it in;
Children's heads are hollow!
Slam it in, jam it in;
Still there's more to follow.
Hygiene and History,
Astronomic mystery,
Algebra, Histrology,
Latin, Etymology,
Greek and Trigonometry—
Ram it in, cram it in,
Children's heads are hollow!

FOR THE EVENING SERVICE

TITLE: *A Missing Hand.*

TEXT: "Who will go for me?" Isa. 6:8.

THE SERMON OUTLINE

INTRODUCTORY: Here is the Almighty waiting for a human instrument. The mere statement of such a possibility touches the soul with awe.

I. The Father of our spirits has imposed upon himself a limitation which makes him dependent upon his children. There is divine work which tarries until the appointed soul arrives. We are exalted to be fellow laborers with God. What sublime dignity is hidden in the fellowship! What a coronal glory it confers upon the common life! The seemingly tiny inlet is related to the immeasurable seas. God's holy purposes lay hold on human ministries, and the insignificant inch is glorified by the Infinite.

II. And so it is that we men and women are to be standing at attention, waiting to receive our commissions. We are to have our loins girt and our lamps burning. We are to be "shod with the preparation of the gospel of peace." For we never know when some purpose of the Lord is ripening, when a human instrument will be wanted and a new commission given. "At

such an hour as ye think not, the Son of Man cometh." And, therefore, it is our wisdom to be always ready, listening for the ennobling summons of the Lord.

"How soon can you be ready for the Soudan?" Gordon was asked. "I am ready now," he answered. "As much as in me is," said the Apostle Paul, "I am ready to preach the gospel to you that are at Rome also."

III. And what are our commissions likely to be? For the vast majority of us they are likely to be quite ordinary errands. The essential things in human life are spiritual vitalities, and these are carried in the simplest ministries. Apparently commonplace fidelities are laden with heaven's grace. The crying needs of the world are elemental, and they are to be met by the elemental satisfaction of faith, and hope, and love. To be the minister of these graces is to be the fellow laborer with God.

I remember an incident in "Aurora Leigh." Lucy Gresham, the poor seamstress, lay dying in an attic. Marian Erle, also a poor seamstress, was in the workroom with the older girls when she heard the news. Laying down her work at once she hastened away to the sufferer that she might be God's minister in the hour of need. "Why, God," thought Marian, "has a missing hand this moment; Lucy wants a drink, perhaps. Let others miss me! Never miss me, God!"

The willingness to be a missing hand is the secret and the genius of a consecrated life.—J. H. J.

THE SUNDAY SCHOOL LESSON

TITLE: June 20: *Judah's Plea.* Genesis 44:18—45:15.

GOLDEN TEXT: "A broken and a contrite heart, O God, thou wilt not despise." Psalm 51:17.

TEACHING THE LESSON

"I would give very much," said Martin Luther, "if I could pray to our Lord God as well as Judah prays to Joseph here; for it is a perfect specimen of prayer—the true feeling there ought to be in prayer." This plea of Judah was, 1. Able. 2. It was noble. 3. It gave promise of future greatness. 4. It suggests some features of our Lord's intercession for us. 5. It suggests the qualities of true prayer. In true prayer the soul is stirred to its depths. In Judah's intercession I. *He rehearses the past* (Verses 18, 19). The whole story can here be told. II. *He pictures the future.* This he was the more able to do from his memory of a former occasion. The picture of sorrow, the weight of agony had haunted him. The death or loss of Benjamin might be the death of his father. He relates that he had become a surety for the lad. He earnestly and most pathetically pleads for the release of Benjamin. What feeling must have arisen in the mind of Joseph! Joy that Judah was so changed. Love for his old father who had mourned Joseph as dead. III. *He (Judah) proposes a compromise.* 1. Its nature. If one must be held, let it be himself. Will be a slave if Benjamin can be free! Great love! 2. The motive. To spare his father all needless pain. 3. The result. The test had proved to Joseph that Judah had repented the past. It was a happy discovery. Lessons: 1. Be not ashamed to bring forth fruits

meet for repentance. 2. Be not ashamed of an honorable change of mind and heart. 3. Love and honor Christ who became surety for us.

ILLUSTRATIONS

PENITENCE

A little girl's definition: "Penitence is being sorry enough to quit."

CONVERSION

Conversion is unconditional surrender. The first of the year 1862 was the beginning of the real fighting of the Civil War. There were two strongholds, Fort Henry, on the Tennessee River, and Fort Donelson, on the Cumberland, both in the hands of the Confederates. It was the design of the Unionists to drive the Confederates from Kentucky and Tennessee, and to do this they must capture these two forts. Accordingly an army under Gen. U. S. Grant, and a fleet of gunboats commanded by Commodore Foote, proceeded against the forts. The gunboats went against Fort Henry and captured it. But the next task was more difficult to accomplish. Fort Donelson was strongly protected. But after a contest of four days the Confederates, hoisting a white flag, asked the terms. Grant's reply was: "No terms other than an unconditional surrender can be accepted." This answer gained him the title of U(nconditional) S(urrender) Grant. The fort was surrendered.

HAPPINESS OF SURRENDER

Rev. Dr. F. E. Clark told of watching two birds following their vessel, on the Atlantic, for days. They grew wearier and wearier; made feints at alighting, but were afraid to. At last, through sheer exhaustion, one dropped into the waves and perished. The other, at the last moment, alighted on the steamer's deck, and was saved. "Come unto me and I will give you rest."

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday, June 20

Monday, June 21

Tuesday, June 22

Wednesday, June 23

Thursday, June 24

Friday, June 25

Saturday, June 26

bad habits; if he also have one great aim in life, he will not heed those annoyances, and they will not change the course of his life. Use what you have and use it up to your very best.

THE THING WORTH WHILE

"I cannot fiddle," said Themistocles the Greek philosopher, "but I can make a small town grow into a great city." No one man can do everything, and only a few things can anyone do well. In fact, as a rule, if a man does one thing well, that is the one thing he ought to do. Happy are they who find what they are fit for in life and then do with their might whatsoever their hands find to do! Use what you have. Really use it.

FOR THE EVENING SERVICE

TITLE: ***Modern Patchwork.***

TEXT: "No man also seweth a piece of new cloth on an old garment; else the new piece that filleth it up taketh away from the old, and the rent is made worse." Mark 2: 21.

THE SERMON OUTLINE

INTRODUCTORY: By this homely illustration Christ teaches a great truth as to the purpose of his coming, and the nature of his religion. He came, not to patch up, but to re-create. This truth applies:

I. To those who would patch up an old system of the law with the new moral truth in the Gospel. 1. The Pharisees in Christ's time would gladly have done this. But new truth, as new life, must create its own new forms and channels. 2. In Paul's time his Galatian converts were tempted to make this mistake. 3. In our own time, all who trust partly in forms and ceremonies, and partly in Christ, are making the same mistake.

II. To those who would patch up systems of human philosophy or of heathen religion by incorporating some of Christ's teaching.

III. To those who would patch up humanity by means of improved social arrangements.

IV. To those who are seeking to find salvation through patching up their own righteousness. 1. Those who try to improve their reputation, remaining at heart as bad as ever. 2. Those who depend on self-improvement. 3. Those who expect Christ to improve them, not to regenerate them. 4. Those who try to improve themselves first, intending to come to Christ afterwards.—W. H. R.

STORIES TO TELL, OR SERMONS TO CHILDREN

TITLE: ***Boats (1).***

There are three sorts of people in the world (little or big), and each sort may be likened to a boat. Which boat most fairly represents your life?

I. There are the people who are like rowboats. They have to be pulled wherever they go. Sometimes it is a hard struggle to keep them pointed the right way.

II. Next are the people who are like sailboats. If the wind blows east, that is their direction. If it blows west, they go that way. Of course it is possible for them to "beat against the wind," but rarely, if ever, are they found doing it. Their main tendency and purpose incline them to follow every wind of emotion or of popular sentiment.

III. Finally, there are folks who are like a steamboat, people who ride against wind or tide, and are not so much dependent upon circumstances. Of course we cannot press the figure too far, but it is fair to say that these generalizations define the attitude of many people today. Which boat are you like?

IV. People are like boats in other ways. Some seem made for pleasure, some for carrying freight, others for carrying passengers. Some are trim and taut, with lines of real beauty, and are well kept in every way. Some go on long voyages, some on short ones. You will look out over the river and sea this summer and some day you will meditate on the different kinds of boats and their likeness to human life.—A.

TITLE: *Six Minds (2).*

I. Mind your tongue! Don't let it speak hasty, cruel, unkind, or wicked words. Mind!

II. Mind your eyes! Don't permit them to look upon wicked books, pictures or objects. Mind!

III. Mind your ears! Don't suffer them to listen to wicked speeches, songs or words. Mind!

IV. Mind your lips! Don't let tobacco foul them. Don't let strong drink pass them. Don't let the food of the glutton enter between them. Mind!

V. Mind your feet! Don't let them walk in the steps of the wicked. Mind!

VI. Mind your heart! Don't let the love of sin dwell in it. Don't give it to Satan, but ask Jesus to make it his throne. Mind!

THE SUNDAY SCHOOL LESSON

TITLE: June 27: Review: *What We Have Learned from the Book of Genesis.*

GOLDEN TEXT: "We know that to them that love God all things work together for good, even to them that are called according to his purpose." Romans 8:28.

TEACHING THE LESSON

Instead of teaching each lesson of the quarter, we will consider the teaching of the Golden Text which admirably sums up them all: "All things work together," etc. "We know." In this age of doubt and conjec-

ture it is refreshing to find a man who knows what he is talking about, who with convincing emphasis declares that he knows what he is saying is true. Still more refreshing to find that what he says he knows to be true is something that vitally concerns us and in reference to which we have been seriously in doubt. "We know," I. That all things *act energetically*—they "work." The universe is all alive under the Divine hand. In the vast mechanism of Divine providence there are no idle belts careering on loose pulleys. All belts grip and move the mechanism so that "all things work." "We know," II. That all things *act harmoniously*. They "work together." As Christians we need a fresh realization of the fact that this is God's world, and not the devil's common; and that he is regnant in the affairs of men. "All things work," not discordantly, or at random, but "together." "We know," III. That all things *act beneficently*. "Work together for good." They play into one grand purpose—for "good"—literally into "good." Then the Christian is not the mere football of fate or the creature of circumstances. We are such poor judges of real "good," that often what we want is far from being what we really need. IV. The people for whom "all things work together for good"—"*Them that love God.*" Do you love God? The answer to that question will decide destiny.

ILLUSTRATIONS

PRODUCING THE PATTERN

As in modern looms every movement of the complicated mechanism means help and furtherance in producing the beautiful pattern, so "all things" in the life of the good are designed to bring the warp and woof of life together,—to bring out in all its beauty the pattern of the great Designer.

GOD'S GUIDANCE

Livingstone planned to go to China, but God led him to Africa, to be its missionary statesman, general and explorer. Alexander Mackay prepared for work in Madagascar, but was directed to Uganda, to aid in the founding of one of the most remarkable missions in the world. Carey proposed to go to the South Sea, but was guided divinely to India, to give the Bible in their native tongue to its teeming millions.

THE LOOM OF PROVIDENCE

The shuttles fly back and forth in their grooves, light threads give place to dark ones, literally millions of threads are woven into each bolt of silk,—yet each thread has its place in the flowered design, and all threads conspire toward unity and beauty; but back of each loom stands the inventor, making grooves and shuttles to be his natural laws, and through the forces of steel and iron, and gravity, weaving the millions of threads into the richly embroidered robes. And behind all the laws and forces stands God, the divine Designer, working now in dark colors, and now in colors of glowing light; what design he is working out, only those who stand behind the veil can know.—Newell Dwight Hillis, D.D.

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday, June 27

Monday, June 28

Tuesday, June 29

Wednesday, June 30

Thursday, July 1

Friday, July 2

Saturday, July 3

SUNDAY, JULY FOURTH

THEME: *The Duties of an American Citizen.*
(Independence Day)

SUGGESTED SCRIPTURE READING: Ps. 137: 1-9; Ps. 122: 1-9.
SELECTED HYMNS: "My country, 'tis of thee."—S. F. Smith. "God of our fathers, known of old."—R. Kipling. "Mine eyes have seen the glory."—J. W. Howe. "O beautiful, for spacious skies."—K. L. Bates. "Lord, while for all mankind we pray."—J. R. Wrexford. "O say, can you see."—F. S. Key.

SALUTATION: "Praise waiteth for thee, O God, in Zion, unto thee shall the vow be performed. O thou that hearest prayer, unto thee shall all flesh come." . . . "We will lift up our eyes unto the hills whence cometh our help. Our help cometh from the Lord which made heaven and earth."

INVOCATION PRAYER: O God, thou great governor of all the world, we pray thee for all who hold public office and power, for the life, the welfare, and the virtue of the people are in their hands to make or to mar. We remember with shame that in the past the mighty have preyed on the labors of the poor; that they have laid nations in the dust by their oppression, and have thwarted the love and prayers of thy servants. We bless thee that the new spirit of democracy has touched even the kings of the earth. We rejoice that by the free institutions of our country the tyrannous instincts of the strong may be curbed and turned to the patient service of the commonwealth.

Strengthen the sense of duty in our political life. Grant that the servants of the state may feel even more deeply that any diversion of their public powers for private ends is a betrayal of their country. Purge our cities and states and nation of the deep causes of corruption which have so often made sin profitable and uprightness hard. Bring to an end the stale days of party cunning. Lift us from the dust and mire of the past that we may gird ourselves for a new day's work. Give our leaders a new vision of the possible future of our country and set their hearts on fire with large resolves. Raise up a new generation of public men, who will have the faith and daring of the Kingdom of God in their hearts, and who will enlist for life in a holy warfare for the freedom and rights of the people. Through Jesus Christ our Lord. Amen.

THE SERMON

TITLE: *The Duties of an American Citizen.*
(Independence Day)

TEXT: "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." Ps. 16: 6.

THE SERMON OUTLINE

INTRODUCTORY.—This day is the anniversary of the independence of the United States. The day will furnish the occasion for sermons appropriate to the event commemorated from most of the more than one hundred thousand pupils of our country; and from these discourses much will go forth to impress upon the public thought the fact that nothing becomes a nation so much as righteousness and true patriotism. There is much that is grand and noble in our history. There is much to inspire us to the realization of high ideals in the future. Every American citizen should do all in his power to perpetuate the civic and religious blessings which are his by birthright and to hand down unimpaired to the latest posterity those free institutions under which it is his privilege to live.

I. It is the duty of an American citizen to love his country. Christ was a patriot; his mission was first to his own nation, and any religion which has not in it the elements of true patriotism is foreign to the religion of Christ.

II. It is the duty of an American citizen to reverence the laws of his land. Laws are necessary. They promote the well-being of the people. Christianity does not destroy patriotism, but develops and sanctifies it. The Christian citizen should know the laws, reverence them, obey them. If laws are bad he may labor to change them; but true reverence for law should be one of the predominant traits of his character.

III. It is the duty of an American citizen to treat with respect those who are in office. It is written, "Thou shalt not speak evil of the rulers of my people." The speaking evil of those in authority is one of the most common sins of the American people. It is both a sin and a mistake. It is something all Christians should discountenance and discourage by word and example.

IV. It is the duty of an American citizen to exercise the elective franchise according to the best light and judgment he has. It is one of the charges of Mr. Kidd, in his stimulating work, "Social Evolution," against Americans, that they lack civic self-sacrifice. He says that they prefer self and party to the town or city, the state or nation. Some prefer self to the extent that they do not even take the trouble to vote at all. It is a citizen's duty to vote, and to vote intelligently and honestly. Those who stand aloof because of the bad repute of politics only help to make matters worse.

V. It is the duty of an American citizen to aid in the general diffusion of sound knowledge throughout the land. A republic cannot exist where the people are ignorant. The ignorant cannot understand their duties and rights as citizens. In America the people are the rulers. We are all kings. It is our duty to be intelligent and to promote intelligence throughout the whole land. That means among the foreigners that come, in the slums of our cities, in the frontier regions of the country, among white and black, red and yellow, and people of all conditions.

VI. It is the duty of an American citizen to do all in his power to elevate the moral character of the people. The heart as well as the head needs cultivation. "Righteousness exalteth a nation." The holders of the destiny of a nation like ours should be moral as well as intelligent. They should be Christian. They should recognize the God who gave us our nation and has guided our history.

During perilous times in ancient Rome there were two aspirants for the throne, Constantine, a professed Christian, and Maxentius, a fierce fanatical pagan. The conflict appeared to be between Christianity and paganism, be-

tween Christ and the devil. Constantine relates that about noon, when in prayer, on his march, a flaming cross appeared in the sky, with the words, "In This Conquer." He thenceforth displayed the standard of the Cross in his army and fought in the name of Christ, and was victorious. So, too, our beloved nation must exalt the Cross, must resist evil and cleave to the good, in the name of Christ. In his name we shall conquer and reach the highest and noblest destiny. In Christ's name, in the sign of the Cross, we shall be ever victorious. It is the duty of an American citizen to recognize the God of nations, who has given us our "goodly heritage," and to exalt the banner of true Christianity.

OFFERTORY PRAYER: O Lord our Lord, who art King of all the earth; accept of thine infinite goodness, of the offerings of thy people, which, in obedience to thy commandment, in honor of thy name, and with a free will and joyful heart, we yield and dedicate to thee: and grant unto us thy blessing, that the same being devoted to thy service, may be used for thy glory, and the welfare of thy Church and people; through Jesus Christ our Lord. Amen.

Illustrative Material

INDEPENDENCE DAY ILLUSTRATIONS

A GREAT FLAG

During the Fourth Liberty Loan campaign there was hung in the Grand Central Station, New York, a flag measuring 80 by 160 feet and weighing 400 pounds. It was magnificent and yet the tiny silk flag in a baby's hand stood for the nation's glory and by its very nearness to the heart touched the seat of affection. The effort must now be made to keep it clean and potent wherever found and wherever flung. May it never touch the ground in its ideals. The stars belong above the grime and dirt. May peace not find us again indifferent to its presence nor irreverence mark our demeanor as it is carried down the street in military or civilian procession. It is a great flag whatever its size. May we greatly honor it by a worthy life—be as fit to live under it as ready to die in its defense.

GOD OR GOLD

Just before I went to Brazil I was the guest of the President of the Argentine Republic. After luncheon, he said to me, "Mr. Babson, I have been wondering why it is that South America with all its natural advantages, its mines of iron, copper, coal, silver and gold; its rivers and great waterfalls which rival Niagara, is so far behind North America." Being a guest, I said, "Mr. President, what do you think?" He replied, "I have come to this conclusion. South America was settled by the Spanish, who came to South America in search of gold; but North America was settled by the Pilgrim Fathers, who went there in search of God."—Roger W. Babson.

CANNOT BUY

General Joseph Reed was approached with a heavy bribe by British emissaries similar to those who bought Benedict Arnold. He answered their offer

as follows: "I am not worth purchasing; but, such as I am, the King of Great Britain is not rich enough to buy me."

UNSELFISH PATRIOTISM

At the siege of Yorktown, Lafayette said to Thomas Nelson, Governor of Virginia, "To what particular spot would your Excellency direct that we point the cannon?" "There," promptly replied the noble-minded, patriotic Nelson, "to that house; it is mine, and is the best one in town; and there you will be most certain to find Lord Cornwallis and the British headquarters." It would be well if some of the real-estate owners of the present day were as self-sacrificing as this eighteenth-century governor.

"I WAS THERE"

We are told that many years ago, after a hard fought battle, wherein the valor and heroism of the soldiers were made apparent, the victorious commander presented his soldiers with a medal bearing the name of the battle, and the simple words, "I was there." The soldiers received and prized these medals far more than though they had been of the finest gold studded with priceless jewels. So, my countrymen, we are in the midst of the greatest battle of the ages, not of swords, but of ideas and principles. Shall this Republic be Christian or infidel? Shall this people be a temperate and chaste people, or shall it become drunken and licentious? Shall the flag wave o'er the triumphant millions in the years to come as an emblem of union and the Cross of Calvary?—Rev. H. W. Bolton, D.D.

DERAILING SWITCHES

The railroad from Cripple Creek to Colorado Springs drops more than four thousand feet in forty miles. All along the line are signs marked "Derailing Switch." I asked the conductor the meaning. "Why," said he, "if the engine should lose control of itself and come plunging down this fearful grade it might destroy a whole trainload of people below; so we are always ready to wire to the first derailing switch, where the switchman will throw the engine into a ditch or against the rock. It is better to destroy one train than two." All along the track of history God has had "derailing switches," into which individuals, cities, and nations that have lost control of themselves and become menaces to the world have had to be thrown.—W. A. Sunday, D.D.

QUOTABLE POETRY

OUR FLAG

Resplendent on a field of blue,
A star for every sovereign State,
With seven bars of crimson hue,
And six of white in alternate.
Flag of our Union!—Everywhere
On land and sea and under sea,
And in the ocean of the air—
A pledge of law and liberty.

—E. P. Selden.

WANTED: MEN!

"Wanted: Men!
Not parties bound with mystic ties,
Nor platforms framed of clever lies;
Not politicians smug and bland,
Not candidates with eager hand;
But men,
Strong, patriotic men,
To serve the people of the land
With vision clear and hearts sincere;
To quit themselves like men."

—Unidentified.

DEAR OLD FLAG

Dear old flag! Brightest of tri-colors, precious bit of bunting, symbolic of holy love, eternal hope, and unshaken faith. Fly to the breezes of every wind under high heaven and teach mankind everywhere the truth that shall make men free!

Here's to the whole of it—
Stars, stripes, and the pole of it,
Body and soul of it,
On to the goal of it,
Carry it through.
Home and abroad for it,
Unsheath the sword for it,
Fight in accord for it,
Red, White and Blue.

—Rev. Edgar DeWitt Jones.

YOUR FLAG AND MINE

Your flag and mine! How splendidly
It flutters out against the sky;
How glorious it is to see,
How fair to you, how dear to me—
Most fair of all the flags that fly!
Your flag and mine, and ours to keep
Unsoiled, unshamed, and waving high—
Our trust unfeigned, our courage deep—
For those whom, after we shall sleep,
It shall inspire and glorify.

—S. E. Kizer.

YOUR FLAG AND MY FLAG

Your flag and my flag,
And how it flies to-day
In your land and my land
And half a world away!
Rose-red and blood-red
The stripes forever gleam;

Snow-white and soul-white—
The good forefathers' dream;
Sky-blue and true-blue, with stars to gleam aright—
The gloried guidon of the day; a shelter through the night.

Your flag and my flag!
And oh, how much it holds—
Your land and my land—
Secure within its folds!
Your heart and my heart
Beat quicker at the sight;
Sun-kissed and wind-tossed—
Red and blue and white.
The one flag—the great flag—the flag for me and you—
Glorified and all else beside—the red and white and blue!

Your flag and my flag!
To every star and stripe
The drums beat as hearts beat
And pipers shrilly pipe!
Your flag and my flag—
A blessing in the sky;
Your hope and my hope—
It never hid a lie!
Home land and far land and half the world around,
Old Glory hears our glad salute and ripples to the sound.

—Wilbur D. Nesbit.

THE FLAG GOES BY

Hats off!
Along the street there comes
A blare of bugles, a ruffle of drums,
A flash of color beneath the sky;
Hats off!
The flag is passing by.

Blue and crimson and white it shines,
Over the steel tipped ordered lines,
Hats off!
The colors before us fly!
But more than the flag is passing.

Sea fights and land fights, grim and great,
Fought to make and save the state;
Weary marches and sinking ships;
Cheers of victory on dying lips.

Days of plenty and days of peace;
March of a strong land's swift increase;
Equal justice, right and law,
Stately honor and reverend awe.

Sign of a nation, great and strong,
To ward her people from foreign wrong;
Pride and glory and honor, all
Live in the colors to stand or fall.
Hats off!

—H. H. Bennett.

OUR FLAG

Here comes the flag!
Hail it!
Who dares to drag
Or trail it?
Give it hurrahs,
Three for the stars,
Three for the bars,
Uncover your head to it!
The soldiers who tread to it
Shout at the sight of it,
The justice and right of it,
The unsullied white of it,
The blue and the red of it,
And tyranny's dread of it!

Here comes the flag!
Cheer it!
Valley and crag
Shall hear it.
Fathers shall bless it,
Children caress it,
All shall maintain it.
No one shall stain it.
Cheers for the sailors that fought on the wave for it,
Cheers for the soldiers that always were brave for it,
Tears for the men that went down to the grave for it.
Here comes the Flag!

—Arthur Macy.

INDEPENDENCE DAY SUGGESTIVE TEXTS AND THEMES

Mammon a Nation's Destroyer: "Thou shalt not covet." Ex. 20:17.

The Bible and Christian Citizenship: "Except the Lord keep the city, the watchman waketh but in vain." Ps. 127:1. "The entrance of thy word giveth light." Ps. 119:130. The best foundation for a spotless flag is the open Bible.

Lest We Forget: "The wicked shall be turned into hell, and the nations that forget God." Ps. 9:17.

Love of Country and Labor for the Church: "He loveth our nation, and himself built us our synagogue." Luke 7:5.

The Patriotism of Jesus: "O Jerusalem, that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Matt. 23:37.

The Undismayed Christ: "He will not fail nor be discouraged." Isa. 42:4.

The Unification of the Nation: "One law shall be to him that is home-born, and unto the stranger that sojourneth among you." Ex. 12:49.

Why Nations Perish: "It is thy destruction, O Israel, that thou art against me." Hos. 13:9.

FOR THE EVENING SERVICE

TITLE: *The Bible and Christian Citizenship.*

TEXT: "Except Jehovah keep the city, the watchman waketh but in vain." Ps. 127:1.

THE SERMON OUTLINE

INTRODUCTORY.—There is an increasing tendency to relate the Bible to everyday life. No far-away mystic or theological interpretation of Scripture satisfies the modern man. We in these United States especially are a practical people, and we require from our religion, as from everything else, a serviceable aid in the matters nearest at hand.

I. Citizenship is a very practical and important matter at present, and there is much in the Bible regarding it. In the Old Testament laws and procedure, politics and religion were closely intermingled. Jehovah was the God of the nation as truly as of the individual.

II. It is taught in the Bible that good citizenship is a personal matter, a matter of honesty, paying one's debts, cultivating a keen conscience toward our neighbors, being unpartisan and developing the traits of mercy, peace and righteousness in all our dealings. The old sexton at Amesbury, Mass., was asked his creed: he answered, "I try to shovel a straight path; I shovel it clean." A good citizen, whether he shovels snow or sells merchandise or builds bridges, is a man of conscience in his work. Citizenship is more than casting a ballot; it is a life of righteousness.

The Master taught that the Christian citizen was marked by serving. His was a ministry of washing his disciples' feet, of healing, of going the second mile. It was the democracy of service, and the constitution of the Christian state was written in love. A great citizen is one who makes his life not a career simply, but a mission. This was what the psalmist called, "Keeping the City."—C. E. S.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *What the Liberty Bell Said.*

Don't you always feel glad that it was a boy who helped send out the news that our Congress in the State-house in Philadelphia had decided that our

country was to be free? On the morning of the fourth day of July the old bell-ringer of the State-house had been up in the steeple waiting to ring his bell if Congress should adopt the Declaration of Independence. He had put a boy down at the door to send him up word as soon as there should be any news.

Hour after hour went by, and no news came, for our statesmen were thinking soberly before they could really make up their minds to say that we should break away from England for all time. The old bell-ringer said, "They will never do it; they will never do it!" And then suddenly there was a great shout from below, and there stood the boy clapping his hands and crying, "Ring! Ring!" The old man caught the clapper of the bell in his hands and swung it back and forth a hundred times, and every time the bell called out "Free! Free! Free!"

There is a strange thing about the words engraved on that bell. They say, "Proclaim liberty throughout all the land and to the inhabitants thereof," and yet those words were put there when the bell was cast in 1753, which was more than twenty years before we ever thought of being free from England and an independent country.

The splendid old bell did its work and stands now in Independence Hall at Philadelphia, where we can see it when we go to that city.

Little silver Liberty Bells have been made. There is a school in New York that has one, and the last day of school they ring it once for every year of our independence. How many is that this year?

THE SUNDAY SCHOOL LESSON

Third Quarter. Early Leaders of Israel: From Moses to Samuel. (First Half of a Six Months' Course.)

TITLE: July 4: *Israel Enslaved in Egypt.* **Exodus 1: 1-14.**

GOLDEN TEXT: "Jehovah will not cast off his people." **Psalm 94: 14.**

TEACHING THE LESSON

With Israel in Egypt begins a new era in the world's progress. Biography becomes history. Instead of individuals or a tribe God has a nation with which to work. He has undertaken a vast purpose. This people united by common parentage, common faith and common hope he is to weld still more compactly by fellowship in disaster and deliverance into a nation which shall be the miracle of history. I. *A retrospective view.* (Verses 1-5.) These verses lead us back to when Jacob came with his family into Egypt. 1. Time of famine and great distress in Canaan. 2. Crisis time in history of the chosen family. 3. Time of great encouragement from what had been disclosed in Joseph's history. II. *The change of administration.* (Verse 8.) Not merely a "new" king, but new dynasty. The phrase "who knew not Joseph" suggests the prestige of Joseph's name to the former Pharaohs. III. *The change of government policy.* (Verses 9-14.) 1. From a fostering influence to being cruel and repressive. Unwise policy because suicidal. 2. The reason for the change. (Verse 10.) 3. The result of the change. Result according to God's law for nations—working classes always more

fruitful—and according to God's covenant law with his people. Lessons: The bondage as an illustration of sin. Suffering of Israel as punishment for idolatry; to inspire them with hatred of Egypt so that through perils of the wilderness they might not wish to return; that the prospects of Canaan might refresh their souls; that they might be aroused to earnest prayer for deliverance. The evil of embittering the lives of others. How graces are multiplied by affliction. God's blessing on his church when rulers consult against it.

ILLUSTRATIONS

PERSECUTION IMPOTENT

"Oh!" said Cæsar, "we will soon root up this Christianity. Off with their heads!" The more they hunted them the more Christians there were, until at last men pressed to the judgment seat and asked to be permitted to die for Christ. They invented torments; dragged saints at the heels of horses; laid them upon red-hot gridirons; they were sawn asunder; they were wrapped up in skins and daubed with pitch and set in Nero's gardens at night to burn; they were left to rot in dungeons; they were made a spectacle to all men in the amphitheatre; the bears hugged them to death; the lions tore them to pieces; the wild beasts tossed them on their horns; and yet Christianity spread. Persecution of the Israelites in Egypt consolidated them, strengthened character, in many ways helped rather than hindered them.

PERSECUTOR PRAISED

About 1559 the Duke of Guise, leading an armed band of his followers through the valley of Vassy, heard the singing of hymns by a party of Huguenots in a barn. They surrounded the barn, the signal was given, and they slew sixty of the worshipers and sorely wounded 200 others. When the Duke reached Paris the bells were rung in his honor, and the clergy greeted him with the Te Deum. The persecutor was praised. But praise was not the verdict of history.

PERSECUTION CHARACTERIZED

Christianity has made martyrdom sublime, and sorrow triumphant.—Chapin.

Persecution is disobeying the most solemn injunction of Christianity under the sham plea of upholding it.—Chatfield.

Wherever you see persecution there is more than a probability that truth lies on the persecuted side.—Latimer.

A religion which requires persecution to sustain it is of the devil's propagation.—Hosea Ballou.

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday, July 4

Monday, July 5

Tuesday, July 6

Wednesday, July 7

Thursday, July 8

Friday, July 9

Saturday, July 10

SUNDAY, JULY ELEVENTH

THEME: *The Bible in Miniature.*

SUGGESTED SCRIPTURE READING: John 3: 1-21.

SELECTED HYMNS: "O love of God, how strong and true."—H. Bonar. "O how shall I receive thee."—P. Gerhardt. "Tell me the old, old story."—K. Hankey. "Love Divine, all love excelling."—C. Wesley. "God is love, his mercy brightens."—Sir John Bowring. "Begin, my tongue, some heavenly theme."—Isaac Watts.

SALUTATION: "God is a spirit and they that worship him must worship him in spirit and in truth." . . . "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer."

INVOCATION PRAYER: Gather our distracted thoughts through this service, O God, into a blessed appreciation of thy purpose concerning us. May our lives become more fruitful in thy cause. Calm our restlessness. Comfort us in our troubles and direct us toward the victorious life. Through Christ, we ask. Amen.

THE SERMON

TITLE: *The Bible in Miniature.*

TEXT: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

THE SERMON OUTLINE

INTRODUCTORY: Luther called these words of Christ "the Bible in miniature." Another calls them "the epitome of the Gospel." One thing is very sure, that these words form a wonderfully comprehensive sentence, carrying us into the very citadel of truth. Wrapped up in this one pregnant statement lie the central and fundamental truths of redemption. There are other truths, but they are subordinate. These are chief; these are vital. These must be preached if Christ is preached. If there is any uplifting, regenerating, saving power in Christianity, we will find it here; for in studying this one sentence we are studying the whole scheme of redemptive love.

I. We find in these words the motive of redemption. It was love. "God so loved." Back of all efforts to rescue the race was God's great heart of love. God is love; love is sacrifice; the death of Christ was the sacrifice of God. Our redemption was love prompted, love conceived, love wrought. Could we bring every conscious sinner earnestly face to face with this one reflection of God's love, it would melt all hearts, it would soften every

rebellious thought, it would remove each doubt, it would take away every fear, and submissively, tenderly and lovingly would every soul be found kneeling at the foot of the cross.

II. The words reveal also the method of redemption. It was by the gift of God's Son. "God so loved the world that he gave his only begotten Son." And the Son so loved that he willingly came "to seek and to save." When God gave his Son he knew what would be the result; what treatment he would receive. God knew that from his manger-cradle to his cross his only beloved Son would be humiliated, and tempted, and persecuted, and tried, and condemned, and scourged, and buffeted, and thorn crowned, and spit upon, and crucified—cruelly and shamefully crucified by men, and yet—and yet, "God so loved the world that he gave his only begotten Son." And Christ so loved the world that he "endured the cross, despising the shame," and "gave his life a ransom for many."

III. Third fact: in all this love and provision there was a purpose—salvation. "That whosoever believeth on him might not perish, but have everlasting life." The motive, love; the method, sending his Son; the purpose, salvation. "God sent his Son into the world that the world through him might be saved." Christ did not come simply to teach, to educate, or to reveal, but to rescue. Had the world not needed saving, Christ need never have come. "But," it may be asked, "what is the meaning, the character, of this salvation? Saved from what?" The answer is plain, from "perishing." Not from misfortune, so much, not from trouble, nor from ignorance, nor from degradation—all of these, but infinitely more—from everlasting death to everlasting life.

IV. Here, again, is revealed the ground of our redemption—an atoning sacrifice. "God so loved the world that he gave his Son"—gave him up to atoning, sacrificial death. That means the cross with all its tortures. Christ himself said, "The Son of man must be lifted up, that whosoever believeth in him should not perish, but have everlasting life." There, in the cross, Christ put his saving power. We are to glory only in the cross. "Behold the Lamb of God," as a sacrifice, a substitute, a propitiation for sin, "taking away the sin of the world." And, "there is none other name under heaven given among men, whereby we must be saved."

V. Still more personally important, we are told who are the subjects of this redemption—everyone that "believeth." "Whosoever believeth." God in Christ has made for every creature the fullest, freest, richest possible provision, with this one only condition—a loving, acquiescing, appropriating faith in the Lord Jesus Christ. The passage brings to us all this one boundless, all-inclusive word, "Whosoever"; and this one qualifying condition, "believing." Meeting the condition, at once all the infinite wealth wrapped up in this one wonderful statement becomes our personal possession.

THE GREATEST TEXT (*Suggestive Analysis*)

TEXT: "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." John 3:16.

I. The greatest lover. "God."
II. The greatest degree. "So loved."
III. The greatest company. "The world."

IV. The greatest act. "That he gave."
V. The greatest gift. "His only begotten Son."
VI. The greatest opportunity. "That whosoever."
VII. The greatest simplicity. "Believeth."
VIII. The greatest attraction. "In Him."
IX. The greatest promise. "Should not perish."
X. The greatest difference. "But."
XI. The greatest certainty. "Have."
XII. The great possession. "Everlasting life."

OFFERTORY PRAYER. Our Father, we ask thee to unite with this our offering the merits of thy great sacrifice in Jesus Christ, that it may become more than human through thy power and mercy. In Jesus' name. Amen.

Illustrative Material

SEED THOUGHTS

A triple ray of gospel light. 1. Light upon the character of God. 2. Light upon Christ. 3. Light upon man.—R. G.

1. The fountain of grace is God's unspeakable love. 2. The way God took to express his love. 3. The end and purpose of this love.—T. M.

1. Love in its grandest source. God can, and does love. Love the foundation of redemption. 2. Love in its purest form. We had nothing to attract it. 3. Love in its greatest strength. 4. Love in its loftiest purpose. 5. Love in its widest sphere. "World without limit."—A. J. M.

This love, 1. Not complacency. 2. Not mere feeling. 3. Disinterested. 4. Zealous. 5. Self-denying. 6. Universal.—C. S. F.

The word "so." Calculate. The word "whosoever." Special voice for you.—C. H. S.

Four everlastings. The everlasting Father. The everlasting Son. The everlasting love. The everlasting life.—J. C. J

CHOICE ILLUSTRATIONS ON THE THEME

THE GOSPEL IN MINIATURE

Pliny declares that Cicero saw the Iliad of Homer written in so small a character that it could be contained in a nutshell. Peter Bales, a celebrated caligrapher in the days of Queen Elizabeth, wrote the whole Bible so that it was shut up in a common walnut as its casket. In these days of advanced mechanism even greater marvels in miniature have been achieved, but never so much meaning has been compressed into so small a space as that famous little word "so" in John 3:16.

GAVE HIS SON

"I have nothing to give you to make your heart happy," said Popebah, as I was leaving for vacation, "but I send my best love to your mother, because she did not keep you at home." Have you thanked God that he did not keep his Son "at home"?

ALWAYS THERE

Once when staying at Lucerne I looked out of my bedroom window in the morning and found that Mount Pilatus, which had been so prominent a feature of the landscape the day before, was completely hidden behind a thick veil of mist. But I never supposed that Pilatus had ceased to exist because it was hidden from my sight. The mists might come or go, but through darkness or light the mountain stood firm. The facts upon which faith lays hold are unchanging facts, and are absolutely independent of all the ups and downs of our experience. "Whosoever believeth on him should . . . have eternal life." These great words of promise are not blotted out because for a time they are concealed by dark clouds.

A ROYAL GIFT

Plutarch, the Greek historian, tells a story to this effect: "An ancient king once gave a present of a large sum of money to a personal friend, and was taken gently to task for his generosity. 'What!' was the astonished exclamation, 'would you not have me be liberal? Let the world know that when the king gives he gives generously, like a king.'" Upon this, he made a second present of equal value. Oh, how royally God gives! "God so loved."

FOR THE EVENING SERVICE

TITLE: *Heirs of God.*

TEXT: "Heirs of God." Rom. 8:17.

THE SERMON OUTLINE

I. Then the Christian is going to a rich home and a glorious future. Therefore, he ought not to be too much elated or depressed by the pleasures or privations of the journey. An eye to the rest and glory at the end should keep him from getting weary of the way.

II. Then the Christian should not debase himself by an undue attachment to the things of time. How unreasonable to see an "heir of God" so swallowed up in the world that he has neither taste nor time to pray, or make suitable efforts to get ready for his heavenly inheritance.

III. Then no man should speak of having made sacrifices in becoming a Christian. Any person, making such a declaration, should blush to the roots of his hair and ask God to forgive him for an utterance so untrue.

IV. Then an heir of God should be made "meet for his inheritance." Without a meetness for it the inheritance would be a burden rather than a blessing. Our business here is to cultivate the manners, to learn the language, and acquire the tempers of our future abode. May we not forget our errand!

V. Then, in securing this meetness, the Christian may confidently expect Divine aid. As soon doubt the rising of the sun as to believe that God would fail to aid and bless the man who is struggling to be pure and Christ-like. —T. K.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *The Eyes of Your Heart.*

TEXT: Ephesians 1:18.

How many eyes has a spider? Don't know? Give it up? Well, it has eight; two at the front of its head, two at each side, and two at the top! So the spider can look all around, like a man in a lighthouse tower. How many eyes has a fly? Oh, two great bunches: Hundreds! A bee? 3,000 eyes, they say.

Now, how many eyes have you? Two, you answer? No. More. You have eyes inside, as well as outside: "The eyes of your understanding," as in the A. V.; "of the heart," R. V. These eyes within are of utmost value; often seeing what is hidden from the outward eyes. "Eye hath not seen, nor ear," etc.; "but God hath revealed them unto us, by his Spirit," that is, to the inner senses. Why, Father and Mother see much more in you than other people see! "I wish he saw me in Grandpa's eyes," said a little girl, when someone was finding fault with her. Yes, Love gives the seeing eye, and the understanding heart! That is why God wants you to love him. It opens the inner eyes. Then——

I. God is seen everywhere. "Father and Friend, Thy Light, Thy love," etc.

II. Our Saviour too. Some saw no "beauty." Others "beheld his glory."

III. The Bible. How David loved it! And what he saw! "Open thou mine eyes," etc.

IV. The Sabbath. "A delight." Pearl of Days! Well called, Sunday!

V. House of God. Sanctuary, sacred place. Refuge. Children's home.

VI. Openings for doing good. At home, school, everywhere; if sought.

Pray the prayer of the blind men of Jericho—"Lord, that our eyes may be opened!"—J. E.

THE SUNDAY SCHOOL LESSON

TITLE: July 11: *Childhood and Education of Moses.*

GOLDEN TEXT: "Train up a child in the way he should go, and even when he is old he will not depart from it." Proverbs 22:6.

TEACHING THE LESSON

The great lesson of this story is the wonderful providence working out Divine designs by all the play of human motives. In accordance with law it was needful that Moses, the deliverer, should come from the heart of the system from which he was to set his brethren free. Saul trained at the feet of Gamaliel; Luther from the convent at Erfurt; Moses from Pharaoh's palace and taught in the wisdom of Egypt against which he was to contend. Strange irony of providence which put him so close to the throne which he was to shake. If he was to hate and fight idolatry he must know the rottenness of its system. Moses the child of poverty, the child of providence, the child of grace. I. *The wonderful clearness of Bible portraits.* Some

pictures of men the world calls masters are hard to distinguish. Like an old manuscript you must study out word by word. How clear, how vivid the Bible portrait of Moses. II. *The dignity and glory of a great life.* III. *The birth and training of Moses.* 1. The time of his birth. Pharaoh's Joseph had gone. 2. The goodliness and beauty of the child. 3. The exposed and dangerous condition of the babe. IV. *The training of Moses.* 1. He had his mother. 2. Yet his home in the palace of Pharaoh. "And Moses was learned in all the wisdom of the Egyptians," Acts 7:22. Learn 1. How low God sometimes permits his true cause to sink. 2. Learn the measureless importance of one single human life. 3. See the grand work of man-building. 4. Learn how easy it is for God to fashion a human life to suit his purpose. In the very palace of the Pharaohs God nurses a life for the overthrow of the Pharaohs. With such delightful facility does God model and mold human life.

ILLUSTRATIONS

A WORTHY REIGN

It is told of a monarch who, soon after he was crowned, became aware of a plot to assassinate him, that he said: "I shall reign worthily while I am permitted to reign. If I am an emperor only for half an hour, in that half hour I will be every inch an emperor." No one can aim too high in the Christian life. One may have a purely worldly ambition far beyond one's powers of achievement, but none ever yet had too high an ideal of Christian perfection, no matter if they failed to attain it. There can be no high achievements without the highest ideals. Moses was educated for life and service and the promotion of God's purposes.

EDUCATION ROUNDS OUT KNOWLEDGE

Students are sometimes impatient of studies that seem to have no relation to their future life. "What," asks the budding engineer, "what use have I for Greek or Latin or botany?" None, perhaps, if engineering were the whole of life. But it is not. It may be the part of life we shall need for paying expenses. But the man that knows engineering alone is not educated. A good education rounds out our interests and our knowledge. Moses was educated in all the wisdom of Egypt and he found ways to use all he had learned.

MY SERMON NOTES

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MY ENGAGEMENTS FOR THE WEEK

Sunday, July 11

Monday, July 12

Tuesday, July 13

Wednesday, July 14

Thursday, July 15

Friday, July 16

Saturday, July 17

SUNDAY, JULY EIGHTEENTH

THEME: *Perils of the Summer.*

SUGGESTED SCRIPTURE READING: Mark 6:1-31.

SELECTED HYMNS: "I need thee every hour."—Annie Hawks. "My soul, be on thy guard."—George Heath. "The world is very evil."—Bernard of Cluny. "Fight the good fight."—J. B. S. Monsell. "I heard the voice of Jesus say."—H. Bonar. "Peace, perfect peace."—E. H. Bickersteth.

SALUTATION: "Behold, O God, our shield, and look upon the face of thine anointed; for a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness. For the Lord is a sun and shield; the Lord will give grace and glory. No good thing will he withhold from them that walk uprightly. O Lord God of hosts, blessed is the man that trusteth in thee."

INVOCATION PRAYER: Create within us, our Father, the receptive mood. If we have been consumed by idle cares or if the attractions of the world have pressed too strongly upon our souls, may we be ready now to learn what is thy holy will and to receive strength for new obedience. We ask through Christ, our Lord. Amen.

THE SERMON

TITLE: *Perils of the Summer.*

TEXT: "There came a viper out of the heat." Acts 28:3.

THE SERMON OUTLINE

INTRODUCTORY: The ship which carried Paul, the prisoner, had been wrecked on the rocks of Melita. The rescued crew, passengers and soldiers, wet to the skin from the sea water and the cold rain, gathered shivering around a fire made by the hospitable islanders. Paul, as usual doing his part, collected a bundle of driftwood. No sooner had this new fuel become ignited than a viper, made dormant by the winter cold, was warmed to life with uncomfortable suddenness. Indignantly leaping from its fiery bed, it lit upon the chilled hands of the apostle, stretched out over the fire. How astonished the natives were at this apparently divine judgment upon a criminal escaped from a watery grave. How much greater their astonishment when, casting the viper off into the fire, contrary to all previous experience with such deadly snakes, the arm neither swelled with the poison, nor did Paul fall over suddenly dead.

Every year the summer exodus becomes greater from the city to the country, from man-made streets to God-made fields, from the derived to the

original. Every year the health of the nation is becoming better, the strain of living easier to bear.

The occasional Christian duty of absolute cessation from routine work is obvious. Too little guarded against are the vipers which are animated by the heat of this bending the vacation season to fearful activity. Fastening upon their souls, the poison of their bite sickens and kills unless we are inoculated with the same virus which saved Paul. Perils of the summer! They are myriad.

I. Idleness is the name of one. Very old and very true is the proverb: "Satan finds some mischief still for idle hands to do." Vacation means a mind vacant of its ordinary routine, as well as a body vacant from its usual place. But the mind, like the body, should be somewhere else—never nowhere. Now, get away far enough to gain a bird's-eye view of the year you have lived so feverishly, to take a mental and spiritual inventory, to see the mistakes you have made, to measure the success you have won. Such retrospect and prospect are the opposite of idleness. They have no viper-sting.

II. Inconsistency is a viper with a deadly summer-bite. With the thermometer at 90 it is not so easy to be conscientious as when it is at zero. Is it not just as binding? The best capital I have is my good name. Conveniences from which you are deprived in a boarding-house may make it hard for you to have your prayer time with God. Nothing should make it impossible. Excursions, base-ball games, outings, boats, fishing tackle, reduced railroad fare, the stifling heat of the city, the need of being at work early Monday morning, all induce you to forget the sacredness of the Lord's Day. Companions urge you to go with them here, there and everywhere, except where you can draw near to God. Insidiously, coaxingly, that viper of Sunday Desecration whispers in your ear, "Don't be a Puritan."

III. How the viper of Irresponsibility shoots out its poisonous fangs in the heated term! If every city Christian who visits the country during the summer would let his light shine instead of putting it under a bushel, what a change for good there would be among our farmer boys, instead of an awkward aping of city vices so laughable were it not so sad. You and I have no right to let it be a conundrum whether we are Christians or not. We should take a rest from routine religious duties; never from religion.

IV. Another vicious viper is Indifference. Summer discomfort is peculiarly conducive to selfishness. Rudely we jostle each other for the best seat, most secluded nook, as we would never think of doing at other seasons. If someone needs it more than I do, why should I demand the best although I am on a vacation? Gentleness to the awkward, the poor, the sick, the overburdened, is a privilege in the sunshine as well as in the snow-storm. To bear one another's burdens is a law of Christ not abrogated by a rise in the mercury.

And these vipers are dangerous to those who stay as well as to those who go away. They glide into city homes and seashore cottages. It is a truism that the devil puts in his busiest time while the church is most quiescent. There is no season when the soldier of the cross is free to fraternize with any one of the forces of evil. When from the fire of these torrid days crawl out these evil serpents of Idleness, Incon-

sistency, Irresponsibility, and Indifference, take not Eve as your pattern. Listen not to their pleadings to yield, and fall! Rather with Paul, the shipwrecked, strong in the power of God, shake the foul viper from your soul.—E. N.

OFFERTORY PRAYER: Help us to remember, our blessed Lord, the price of Calvary and to realize that we are not redeemed with corruptible things such as silver and gold, but with the precious blood shed so freely on the cross. Knowing that the gift without the giver is bare we surrender ourselves to thee with our offerings. Use them and use us to thy glory, we pray. Amen.

Illustrative Material

MINISTERS AND VACATIONS

Robert Browning in one of his poems tells the story of two camels. Both loved their master and gave themselves wholly to his service. Both had precious burdens to bear across the desert. One, in his devotion, did all he could to save his master expense; he ate as little food as possible and that of the very cheapest. All went well for a time, but at length his strength failed and he fell dead on the desert. His pack was stolen by thieves, and his master lost both burden and camel. The other camel ate the best food and plenty of it—"no sprig of chevril must I leave unchewed." The result was that he passed safely through the desert with his burden.

Wrapped up in this story is a lesson for every minister. We have a Master to serve. He desires of us, and our consecration prompts us to give him, our very best. But this requires that we shall ever be at our best. To weaken ourselves by mistaken economy, by lack of rest, by worry, or by any other unnatural way of living, is against both our Master's interest in us and his desires for us. Each one of us has certain powers and faculties. These we are bound to develop to the highest possible degree of efficiency. As resolutely as the Greek athlete trained for the race should we cultivate bodily strength and vigor. And our mental energies too should be cultivated and drilled until they carry out our purposes as well as disciplined soldiers carry out the commands of their leader.

We once heard an emaciated, frail-appearing minister testify at an opera-house meeting conducted by the late Dwight L. Moody in one of our large cities. The minister said that he had been up all night the night before praying for his people. A few hours later Mr. Moody and the minister met, together with other guests, at the supper table in the home of an eminent college president, whose institution was the pride of the city. The conversation was on the meetings of the day, and the hopes cherished for the one in the evening, as also for the whole series of special evangelistic services just begun. Suddenly Mr. Moody turned to the minister who had given the testimony we have referred to at the afternoon meeting. Said he: "Brother B——, did I understand you to say that you were up all night praying for your people?" "Yes," said the minister, "I felt a

great burden for the souls of my people. They all seem so cold, and the revival spirit is so lacking." "You were wrong," said Mr. Moody, "you were wrong. Never in my life have I weakened myself by such unnatural exercises and worry. I am a pretty robust man, but I could never have had strength for my work had I done such unnatural things. You must trust God more, my brother."

We do not say that it may not be well sometimes to fast. It may promote health rather than undermine it. Neither do we say that it may not be well to spend often somewhat prolonged seasons of prayer, praying both for ourselves and for others. But we are not to forget that it was the camel that lived naturally, that took sufficient food and sufficient rest, that thought enough of its master to take care to be always at its best that in the end was most useful and carried out the master's designs. Love your Master, brother; love him well enough to take care of yourself. Do not enfeeble yourself by overexertion. Sometimes "the best way to get there quick is to go slow." Sometimes the best way to live long is to live well. Sometimes the best way to accomplish work is to take a vacation. It never can pay either you or your Master for you to weaken yourself by overwork, or worry, or in any other way. Be always at your best. Do the things that will develop you physically, intellectually, spiritually. Avoid the things that weaken. Make your life tell for the very most for your Master. Bear in mind the fate of the well-meaning but unwise camel, and the master's double loss—both of the camel and its precious burden. Bear in mind the happy issue of the conduct of the no less loving but sensible camel. He carried both himself and the entrusted burden through the desert. Not only so, but then he was still alive and well, ready for many excursions of further profit to his owner.

"Do thyself no harm." Possibly the wisest thing for you to do just now, my brother, is to do nothing—to take a vacation.

CHOICE ILLUSTRATIONS ON THE THEME

FIRED OUT

In the time of the Great War I saw that five French warships shot themselves silent. It is a rare thing on a battleship, but it is a very common event in daily life. Men are often put out of commission by firing too much and too long. Sometimes even ministers do that. They are fired out. Were it not for the summer vacation, which, fortunately, has become such a great institution, I really don't know what the national death rate would be. It would certainly be much higher than it is. It is good for health, and it gives an opportunity to see the beauty of the world.

We are all in danger of overfatigue and mental atrophy. Mechanical, monotonous work is the lot of the great masses of the people. Our danger is that we may rot at the top, that the mind shall die slowly, and the mind is the great creator of the body, and of our conditions and, indeed, of everything that appertains to us. Loafers do not live at all—they exist, nor are they even the long-lived ones. Work the mind in other ways, have many interests in life, and monotony of toil can be left behind when the toil is left behind.—J. L.

highest hopes (Verse 8). 1. He anticipated the freedom of Israel. 2. He anticipated victory in the event of war. 3. He anticipated residence in a land of beauty and fertility—the Promised Land. God always animates those engaged in great service by great hope.

ILLUSTRATIONS

"WHO AM I?"

God's summons to serve; Moses' sense of insufficiency; his unrecognized sufficiency—these are the prominent thoughts in this story.

"Who am I," said Moses, "that I should go to Pharaoh?" "Who am I?" each one of us is too liable to say. Who am I that I should take upon me the name of Christ or undertake things so high and noble in his service? Though this is a natural feeling it is one we should guard carefully against when God summons us into his service. A young man was asked to become a Christian. He said he would gladly do so, but that he was afraid he would fail and bring dishonor upon Christ. His hesitation was wrong. The call that came to him was God's call and he had no right to hold back from duty because he felt insufficient. A young woman was invited to take a class of boys in Sunday School. She declined fearing she should fail. There was nothing wrong in her timidity, but there was much wrong when she let her timidity, her sense of insufficiency, prevent her taking up the work she was providentially called to do. Moses' unrecognized sufficiency; he proved to be perfectly fitted, through God, for the task to which he thought himself so unequal.

A GREAT OPPORTUNITY

During the days when the Jewish Kingdom was rapidly nearing its end, says a writer in the *Jewish American,* it often happened that a Cæsar did not deem it below his dignity to invite a Jewish sage either to his table or to a religious discussion. It was on such an occasion that Rabbi Joshua ben Hanayah was invited to visit the Roman emperor. In the course of conversation the emperor said to the rabbi: "My god, the one I worship, I am able to show you. I should also like to see thy God. Show him to me." The rabbi tried in vain to represent to the emperor that he asked an impossibility; that Israel's God is an invisible God; yet the emperor who could not conceive the idea of an invisible God, sustained the demand to see the Jewish God.

The rabbi, however, did not lose his composure. He told the emperor that he would fulfill his wish. He asked the emperor to accompany him into the garden. It was a hot summer's day and the sun shone in all its brightness. The rabbi conducted the emperor to a spot where they could see the sun fully. "Now," said Rabbi Joshua to the emperor, "look straight into the sun, there you will see God." "I cannot," said the emperor, "the sun blinds me." "How mayest thou endeavor now to see God if thou art unable to face one of his servants?" replied the rabbi.

It was the great invisible, mighty, all-loving God, with whom Moses was dealing or who was dealing with Moses. It was the same God who deals with us. When he calls us to a great task we are facing a great opportunity.

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday, July 18

Monday, July 19

Tuesday, July 20

Wednesday, July 21

Thursday, July 22

Friday, July 23

Saturday, July 24

SUNDAY, JULY TWENTY-FIFTH

THEME: *Modern Difficulties: Rocks on Either Side.*

SUGGESTED SCRIPTURE READING: Luke 14: 1-25.

SELECTED HYMNS: "Onward, Christian Soldiers."—S. Baring-Gould. "Oft in danger, oft in woe."—K. H. White. "Jesus, I my cross have taken."—H. F. Lyte. "Who is on the Lord's side?"—F. R. Havergal. "Christian, dost thou see them?"—Andrew of Crete. "Stand up, stand up for Jesus."—George Duffield.

SALUTATION: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress; my God; in him will I trust."

INVOCATION PRAYER: O Jesus, King eternal, hear our prayer. Angels and archangels stand in awe of thee. Holy and righteous spirits fear thee. And yet thou sayest unto us sinners, "Come unto me." We have no offering worthy of thy love. We can but bring our hearts that they may be purified from sin, that their sorrow may be comforted, that their iniquity may be pardoned, that they may be made worthy to become thy dwelling-place. Touch them, O Christ, with the hand that was stricken for us. Master them for thyself with the love that was crucified for us; and bring us close to the knowledge of thy grace. O Light of the world, dispel the shadows of our night. O Love that didst conquer death, put far from us our fears. O Jesus, hold and uphold us by thy constant presence. Out of our pain we come to thee; out of the anxieties for our beloved and sorrow for dear ones taken from us. Give to us consolation and strength, O Lord. Out of daily toil and care,—weariness, irk and fret of life's responsibilities, —we turn to thee for rest. Pardon our unworthiness. Pity our weakness. Take away our sin. Lift up thy light upon us. Put thou thy love about us. Open our eyes that we may see and understand. Thou didst make us that we might be thine. Thou didst die for us, nailed to the cross for our sins. Thou who didst breathe new life into all our hopes that languish, have mercy on us, and uplift us now. By thy grace that woke us when our faith was sleeping—by thy pity that healed us when our hearts were sore—by thy love that called us when we lay forgotten—save us, we beseech thee, from our selfishness and shame. Hands that were nail-pierced, touch our hands, and strengthen us, restoring our broken endeavors after good and God. Feet that were wounded, linger a while, and make a pathway for us. Heart that didst break for us on Calvary, beat again beside us, and wake again within us the dreams that died. O bring us near thee in this holy hour, ever reminding us of the love of Calvary, till, with the faithful who have passed before us, we in thy presence stand forever more. Amen.

THE SERMON

TITLE: *Modern Difficulties: Rocks on Either Side.*

TEXT: "And between the passages, by which Jonathan sought to go over unto the Philistines' garrison, there was a sharp rock on the one side, and a sharp rock on the other side; and the name of the one was Bozez, and the name of the other was Seneh." 1 Sam. 14:4.

THE SERMON OUTLINE

INTRODUCTORY: There are critical periods in the life where decision is of utmost importance. Life and honor or disgrace and death are dependent on the course to be taken at such times. This was a crisis in the history of Jonathan. Decision secured him life and honor. Ruin would have inevitably followed him had he hesitated in indecision.

The greatness of a difficulty is the test of decision. If difficulties multiply the greater decision is required. This was precisely the case with Jonathan. The approach to the garrison would have been pronounced impassable by a less decisive and less courageous mind. But nothing is too hard to accomplish with the help of God on your side and a decided perseverance.

I. Difficult extremes of the present are a skeptical spirit on one hand and a superstitious spirit on the other. Infidelity and superstition are like two rocks.

1. The mind commencing an independent train of thinking and directing thought to the inquiry, "What is truth?" is met by the avowed infidel who begins by a subtle argumentation to burden and perplex the soul.

2. On the other hand, superstition claims from the inquirer after truth implicit confidence in its priests, and reliance on its ceremonies.

II. A second class of difficult extremes may be seen in the urgent claims of business and the temptation of leisure.

1. The competition in business. The large portion of time and mental energy consumed in providing for "the bread that perisheth" leaves but fragments of time and mental power for the interests of the soul—the less has first claim, the greater has second. But when the first has been answered there is little but exhaustion left.

2. The temptations of leisure in same proportion as the demands of business are exhausting. Mind and body endeavor to recruit expended energy. Then the allurement to pleasure becomes powerful.

III. A third class of difficult extremes may be seen in the danger of presumption on the one hand and the equal danger of despondency on the other.

1. Presumption sometimes so infatuates the mind as to imbue it with an entire indifference to spiritual realities.

2. Despondency discourages.

The remedy must be prompt and decided faith. An acquaintance with the Word of God. Courageous decision in complying with its requirements.

IV. There are no rocks before the Cross, though there may be on the other side.

OFFERTORY PRAYER: Lord God of Hosts, grant unto us an ever increasing consciousness of the fact that we are but stewards of thy mani-

fold mercies—custodians of the trust committed unto us. Amplify our appreciation of the fact that money is not the major criterion of success in life. It avails us nothing to say, "I am rich and increased with goods," if we are not rich toward thee. May the offerings we present at this time be a suitable indication of our sincerity and love; in the name of Christ our Lord we ask. Amen.

Illustrative Material

SEED THOUGHTS

Rocks on both sides: 1. In this crisis is that man whose fortune and health fail at the same time. 2. The man is in this crisis who has home troubles and outside persecution at the same time. 3. That person stands in this crisis who has bereavement and struggle for a livelihood at the same time. 4. The man is in this crisis who has a wasted life on the one side and an unlimited eternity on the other.—T. D. T.

The man who has trouble to the right of him and trouble to the left of him is to be pitied. Did either trouble come alone he might endure it, but two troubles, two disasters, two overshadowing misfortunes are Bozez and Seneh. God pity him! There is a sharp rock on the one side and a sharp rock on the other side.

If a man meets one trouble he can go through with it. He gathers all his energies, concentrates them upon one point, and in the strength of God, or by his own natural determination, goes through it.

CHOICE ILLUSTRATIONS ON THE THEME

THREE TIMES

Some people have their trouble three times: first in anticipation; second in actual realization, and lastly in living it over and over again in morbid retrospection.

TROUBLE OVERRULED

I saw the other day a painting of a large boat laden with cattle that were being ferried across an angry swollen river in time of storm. The artist had so cleverly pictured the dark, threatening clouds and the play of the treacherous jagged lightning that I immediately concluded that the freight of the poor dumb cattle was marked for destruction. But the title of the painting was simply, "Changing Pastures." Many times we imagine that God's plans mean disaster and affliction but he is simply "changing pastures" for our good and the welfare of our brethren.

WESLEY'S COW SERMON

Wesley was walking one day with a troubled man who expressed his doubt of God's goodness. "I don't know what I shall do with all this worry and trouble," he said. At that moment Wesley noticed a cow looking over a stone wall. "Do you know," asked Wesley, "why that cow is looking over that wall?" "No," replied his troubled companion. "I will tell you,"

said Wesley; "because she cannot see through it. That is what you must do with your wall of trouble—look over it and above it." Faith enables us to look over and above every trouble, to God, who is our help.

TROUBLES FAIRLY FACED

"I had plowed around a rock in one of my fields for about five years," said a farmer, "and I had broken a mowing-machine knife against it, besides losing the use of the ground in which it lay, because I supposed it was such a large rock that it would take too much time and labor to remove it. But, today, when I began to plow for corn, I thought that by and by I might break my cultivator against that rock; so I took a crowbar, intending to poke around it, and find out the size once for all. And it was one of the surprises of my life to find that while it was a little more than two feet long, it was standing on its edge, and was so light that I could lift it into the wagon without help."

"The first time you really faced your trouble you conquered it," I replied aloud, but continued to enlarge upon the subject all to myself, for I do believe that before we pray, or better, while we pray, we should look our troubles squarely in the face.

MEET TROUBLE BRAVELY

Meet trouble bravely. Do not complain. When the *Titanic* went down, you remember, the ship's band met on deck and played while the vessel was sinking. When trouble comes, can we not meet it with brave hearts, like those men that played when death was stealing nearer them each moment? When tasks are hard, when difficulties seem too great for us, when sorrow overwhelms us and we feel like weeping, let us say, "Today the band must play, the flags must be kept flying, I must keep smiling." And we shall find when we meet trouble with this thought that the burden will be made lighter.—Rev. R. P. Anderson.

FOR THE EVENING SERVICE

TITLE: *How to Fish for Men.*

TEXT: "For they were fishers," etc. Matt. 4: 18, 19.

THE SERMON OUTLINE

I. Improve your time. All being ready, put out your line at once, and keep it out every moment possible, as you cannot tell the minute when you may take a big fish. Only yesterday a young lady just converted wrote to me, "Do you remember in your letter to my brother urging him to a Christian life that you added, 'I think your oldest sister is a Christian'? That troubled me. I knew I was not a Christian, and I knew that I ought to be one." Keep out your line.

II. Be sure and keep your float whirling lively and bright. Make the truth fresh and attractive. Turn its bright sides to men's hearts. If you can add a bright feather from the wing of fancy, it will be all the better.

III. Row often over the same ground. The fish that is not quite ready

to take hold this time round may spring for it the next. No matter if other more expert fishermen than you have been over the ground before you. God may give to those hitherto indifferent an eye to your hook. Be careful about saying: "There are no fish to be caught there."

IV. Be prepared for some disappointments. Now and then your hopes will be greatly raised only to be greatly dashed. You may reel a splendid fellow to the boat's side, and just when you are sure of him, off he will slip from the hook, and you will lose him. You will sometimes be sure a man is stepping into the kingdom, and the next thing you know he is in the deep water of worldliness or skepticism.

V. Finally, be patient. A fisherman's patience is proverbial the world over. You must learn to fish the whole day without taking a single fish, or even having a bite, and yet consider that you have had a good time, and go at it again, light and cheerful the next day. Above all things, be not weary in well-doing if you would catch souls.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Things to Watch.*

TEXT: "Watch." Matt. 26:41.

I. Watch self. This is very important, and you will have all you can well attend to if you keep self in subjection.

II. Watch your eyes so that they will look on the beautiful and see the wants of the needy.

III. Watch your nose so that it will keep in the right direction, and not go prying round where you have no business to go.

IV. Watch your mouth that nothing unclean enters, or that nothing vicious comes out.

V. Watch your tongue that it speak no guile nor unkind words, but is used to praise and honor God, and to teach the Gospel.

VI. Watch your hands that they steal not, nor be idle; but use them industriously.

VII. Watch your feet that they do not lead you into saloons, nor into any other evil places, but that they walk in the pathway of duty and the highway of holiness.

VIII. Watch your temper so that it will not run away with your soul and body, and shipwreck you on the rock Hate.

IX. Watch your mind that it may be like-minded with Christ. In fact, watch self at all times and in all places, and ask God to help you to gain the victory so that you may be a dutiful child, a true citizen in the full sense of the word.

THE SUNDAY SCHOOL LESSON

TITLE: July 25: *The Passover.* Exodus 11:1—12:26.

GOLDEN TEXT: "Our passover also hath been sacrificed, even Christ." 1 Corinthians 5:7.

TEACHING THE LESSON

Our interest in the Passover, as in most of the other institutions of the Levitical economy, consists in its relationship to the higher institutions and to a more hallowed provision. The blood of the slain lamb was a type of that slain on Calvary. The blood of substitution. The blood of salvation. The blood of sprinkling—useless unless applied. The blood of separation. The method of deliverance involved a sacrifice of innocent life. The method of deliverance transcended human invention. The method of deliverance proved completely efficient. The method of deliverance for its application required practical trust in God. This method of deliverance proved a memorable era in the history of the Jews. It has been observed by an ordinance, the Lord's Supper, in the Christian Church in all its existence. I. In the Passover we have *a clear recognition of the principle of vicarious suffering.* It is seen in the birth of an infant, in the life history of the family circle, in the events of everyday life, but supremely in the Cross of Christ. II. In the Passover we have *clear recognition of the need of falling in with all the requirements of the great scheme of salvation.* The method by which the Israelites were to be protected from the stroke of the destroying angel was, 1. Divinely originated. 2. Clearly revealed. 3. Imperative in requirement. The sinner must be saved in God's way. III. In the Passover we have *a recognition of the fact that the Divine method of salvation will surely avert the most awful peril.* IV. In the story we have been studying we have *a clear recognition of the fact that the Divine method of salvation is associated with public religious ordinances* (Verse 27).

Apply to the Lord's Supper: 1. The Jewish Passover was commemorative, so is the Lord's Supper. Memorial of a great deliverance. 2. The Jewish institution was social, so is the Lord's Supper. 3. The Jewish institution was binding, so is the Lord's Supper. "This do." Binding on all. Binding perpetually.

ILLUSTRATIONS

"I ACCEPT"

Coming to the Communion is an acceptance of Christ. A pastor was recently telling his congregation how French women have been visiting the new-made soldier cemeteries near their villages, and how each one has been chalking over her signature on the rude wooden crosses the words, "I accept." It meant that these women would be responsible for keeping green these graves of boys whose loved ones, who would otherwise perform this ministry, were far away in distant lands. The incident beautifully suggests to us, this pastor said, that the finished work of redemption is represented by a cross that stood near an open tomb, and upon which we must by faith inscribe these words of eternal import, "I accept."

THE BLOOD BETWEEN

A quaint man used to carry a little book in his pocket which he called his "biography." It had only three leaves, and there was not a word written on any of them; yet he said the book told the whole story of his life. The

first leaf was black,—that was his sin; that was his condition by nature. He would shudder when he looked at it. The second was red,—that was the blood of Christ; and his face glowed when he gazed upon it. The third was white,—that was himself washed in Christ's blood, made whiter than snow. His book told the whole story of every redeemed life. Between the black of our sins and the white of redemption must always come the red of Christ's blood.

THE COVENANT

Once get the Oriental idea of Jesus and his disciples firmly fixed in the mind, and I know of nothing so satisfying to the soul, so helpful to faith, so stimulating to fidelity, or so hopeful for the final triumph of the Kingdom of Christ. It would mean to us that when we celebrate the Lord's Supper, we pledge ourselves and all that we are and have to him and his interests, until we meet again on a like occasion to renew our covenant, and so on through life. On the other hand, our Lord pledges himself and all that he is and has to do for us, all the honor in heaven and earth, and all that in him lies.

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday, July 25

Monday, July 26

Tuesday, July 27

Wednesday, July 28

Thursday, July 29

Friday, July 30

Saturday, July 31

SUNDAY, AUGUST FIRST

THEME: ***The Sabbath an Isle of Safety.***

SUGGESTED SCRIPTURE READING: Matt. 2: 1-27.

SELECTED HYMNS: "This is the day the Lord hath made."—I. Watts. "Welcome, delightful morn." "O day of rest and gladness."—C. Wordsworth. "Safely through another week."—J. Newton. "When morning gilds the skies."—Anon.

SALUTATION: "To us there is but one God, the Father, of whom are all things, and we in him. And one Lord Jesus Christ, by whom are all things, and we in him." "The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children."

INVOCATION PRAYER: O thou who art nearer to us than we know, yet never nearer to us than we need, hear us as we present our confessions and our wants to thee. We confess the poverty of our service to thee; and of our example from day to day, though we have named thy name, and called ourselves after thee. Through our failure many have fallen out of the way of life and duty. Through our darkness the light of some has failed. We are so busy about little dying things that we have no time to look to the things that are eternal. We run so swiftly to and fro after poor ideals that we trample out the footprints which might guide us into the perfect way. We search instead of waiting. We speak when we should listen. We look too much in the dust for treasure, and so we miss the star. Teach us to be quiet, and take a little leisure to live our life, that thy truth may find root within our hearts, and love and beauty grow together there. O thou who lovest, teach us to love. Tenderly lead us in the way of honor. Keep us steadfast in a world untrue. Let us be watchful, that when thy day breaks through the dark, we may be ready to hail thee as those who have kept vigil for thy coming. Pardon us our drowsy hearts. Pity our drooping faith, and our hopes that wither, when we forget thee. Wake us to truer service, following the faithful who have gone before,—thy love our light, thy grace our guide, until the night be past. Grant in all our difficulties, thy counsel: in all our trials and dangers, thy protection; and in all our sorrows, thy grace and consolation. Guard us against the snares of the world, and the sinful desires of our own hearts. And whatsoever it may please thee to give or to withhold, teach us to be contented with thy will, and to rest with unshaken trust in the assurance of thy continued presence, and the blessing of thy grace. Speak unto each soul now before thee; and bless us all, according to our needs, and thine unmeasurable grace, for the sake of Christ who taught us thus to pray—"Our Father," etc.

THE SERMON

TITLE: *The Sabbath an Isle of Safety.*

TEXT: "The Sabbath was made for man." Mark 2:27.

THE SERMON OUTLINE

INTRODUCTORY: In one of his volumes Dr. Amos R. Wells says: "They are trying out in American cities the plan of 'isles of safety,' which consists of slightly elevated regions in the center of intersecting streets, protected by posts. In these spaces, about fifteen feet long and five feet wide, pedestrians may take refuge, and gather breath in the midst of their precarious transit between dashing teams and in front of wildly rushing automobiles.

"We need such breathing places all through our overswift and tumultuous modern life. We need little vacations scattered through our arduous days. We need little recreations to brighten our routine; little avocations to relieve our vocations; little prayers and hopes and dreams to rest us from our worries. He is a wise man who establishes such isles in his life. They will be safety posts that will preserve and prolong his life."

I. The Sabbath, God-given and especially valuable, is a very blessed isle of safety in the midst of our busy weeks. It is an isle of physical safety. It has been proved by many experiments that workmen who labor seven days in the week accomplish less in the long run than those who rest on Sunday.

I have read that when the California gold fever broke out in 1849, those crossing the plains who rested on the Sabbath arrived first at their destination, while great numbers of the oxen of those who did not take their weekly rest died from fatigue, and they were left perfectly helpless until the Sabbath-keeping toilers took pity upon them and returned to their help.

Someone asked a Rocky Mountain locomotive engineer, as he was riding with him, "Why do you switch off your locomotive on a side track and take another?"—as he saw he was about to do—"it seems to be a straight route." He replied: "Oh, we have to let the locomotive stop and cool off, or the machinery would very soon break down!" The manufacturers of salt were told if they allowed their kettles to cool one day in seven, they would have immense repairs to make; but the experiment was made and the contrast came, and it was found that those manufacturers who allowed the kettles to cool once a week had less repairs to make than those who kept the furnaces in full blast and the kettles always hot. What does all this mean? It means that intellectual man and dumb beast and dead machinery cry out for the Lord's day.

A gentleman who was passing some mines observed a great number of mules in a field. He asked a little boy why there were so many mules there. "The mules are worked in the mines through the week," replied the boy, "and they are brought up into the light on the Sabbath to keep them from going blind." The Sabbath answers the same purpose with men. A blind, dead, tired body, and a blind, starved soul are the result of Sabbaths ill spent.

II. The Sabbath proves not alone an isle of physical safety, but of moral safety as well. The way the Sabbath is observed determines the morals of

individuals and of the community. If you can know how the Sabbaths are observed in any community, you then know what the conditions of the morals of that community are. So, too, with the individual. The Sabbath saves the soul from utter materialism, from degeneration.

There is a strange old legend that comes from the days of Solomon. According to the old legend, Solomon on his way to visit the Queen of Sheba passed through a valley where dwelt a peculiar tribe of monkeys. He inquired as to their history. He was informed that they were descendants of a colony of Jews who by habitual neglect of the Sabbath had degenerated to the condition of monkeys.

There is an important truth contained in that legend.

III. The Sabbath proves to be an isle of safety also socially. It is the home day, the family day, the church day. It is the workingman's day. Someone suggests, though not in these words, if you are searching for the stolen goods of the Sabbath, look up "the sporting fraternity, the globe-trotters, the theater-goers, the politicians, the tailored loafers and loaferesses," and not the workingmen, for, as a rule, they want the Sabbath for a day of rest, and many of them could voice the sentiment of a sign in a Chinese laundry in Chicago which reads, "Help us keep the Sabbath holy by not calling for your work on that day."

IV. But the Sabbath is also a blessed isle of safety spiritually. The body rests and recuperates in worship, spiritual thought and service. We need the Sabbath for both body and soul. We need it for the sake of physical efficiency. The Sabbath is for man's welfare. We need it for spiritual efficiency—the seeing of visions and the cultivation of ideals. Unless we turn our minds on the Lord's Day upon heavenly things and seek to hear those voices and see those visions that John saw, we shall lose the capacity to see and hear. The Sabbath saves the soul from utter materialism. A goodly part of the day should be given to meditation. We are too active. We need more communion with God, more time for the things of the Spirit.

It is often said that with the great change of conditions of modern life, old standards for observing the Sabbath cannot be held to. But these changes have greatly increased our nervous strain, and so demand as never before a genuine rest-day.

When a gentleman was inspecting a house in Newcastle, with a view to hiring it, the landlord took him to an upper window, and said, "You can see Durham Cathedral from this window on the Sabbath." "Why on the Sabbath above any other day?" inquired the man. "Because on that day there is no smoke from those tall chimneys." Blessed is the Sabbath when the earth-smoke of care and turmoil no longer beclouds our view. We need our Sabbaths for the wide, clear view—for the great things of the soul.

OFFERTORY PRAYER: Help us, our Father, to indeed remember the words of our Lord Jesus, how he said, It is more blessed to give than to receive. Receive the offerings we bring thee now. Use them for the upbuilding of thy church and the hastening of the coming of thy kingdom. We ask in Christ's name. Amen.

Illustrative Material

SEED THOUGHTS

Once at Stockholm, Jenny Lind was requested to sing on the Sabbath at the king's palace, on the occasion of some great festival. She refused, and the king called personally upon her, in itself a high honor, and, as her sovereign, commanded her attendance. Her reply was, "There is a higher King, sir, to whom I owe my first allegiance," and she refused to be present.

A Boston church-member, having been delayed in calling for his washing, went to the Chinese laundry on Sunday morning, to find this notice on the door: "This place not open on Sunday. I a Christian."

The Dutch call the Sabbath "God's Dyke." They know from long experience what their sea walls have done for their nation in rolling back the encroaching ocean, hungry to swallow up their low-lying land. In the same way they see the spirit of secularism and worldliness ever waiting a chance to swallow up all the best things in national and individual life and character, and they rightly believe that the Christian Sabbath is the one great rampart between these things and their destruction.

CHOICE ILLUSTRATIONS ON THE THEME

THE SUPPLY DEPOT

The railroad companies make abundant provision for supplying their engines with fuel and water. No engineer needs to have a dead engine if he will stop at the coal-stations and watertanks. Sabbath days are the supply-depots, which God has provided for the Christian.

THE HABIT OF FALLING

That was a keen answer of a converted heathen in Syria, whose employer ordered him to work on the Sabbath, but he firmly refused; and his employer attempted to argue with him, saying, "Does not your Master say, that if a man has an ox or an ass that falls into a pit on the Sabbath day, he may pull him out?" "Yes," replied the Christian servant, "but if the ass has a habit of falling into the same pit every Sabbath day, then the owner should either fill up the pit or sell the ass."—A. E. Kittridge, D.D.

THE ACCOUNT STILL OPEN

An infidel, boasting in a published letter that he had raised two acres of Sunday corn, which he had intended to devote to the purchase of infidel books, adds, "All the work done on it was done on Sunday, and it will yield some seventy bushels to the acre, so I don't see but that nature or Providence has smiled upon my Sunday work, however the Bible may say that work done on Sunday never prospers. My corn tells another story." To this the editor of an agricultural paper replies, "If the author of this shallow nonsense had read the Bible half as much as he has the works of its opponents, he would have known that the Great Ruler of the universe does not always square up his accounts with mankind in the month of October."—Mrs. B. G. Dower.

FOR THE EVENING SERVICE

TITLE: *The Conqueror's Reward.*

TEXT: "Him that overcometh will I make a pillar in the temple of my God, . . . and I will write upon him my new name." Rev. 3:10.

THE SERMON OUTLINE

INTRODUCTORY: This is a part of the epistle addressed to the church in Philadelphia. The language is commendatory of their fidelity to Christ and his cause, enjoins upon them absolute attachment to the end and promises everlasting happiness in the heavenly temple if they continue faithful unto death.

I. The character of those to whom the promise is made. "Him that overcometh." This promise is not made indiscriminately. Like all the promises of God, it is made conditionally. It is associated with Christian character. He that fights and overcomes shall win.

II. The contest implied. The term "Him that overcometh" implies contact and contest with real enemies, strong and fierce and difficult to conquer.

And how many there are of such enemies the Christian must combat. The subjugation of his own evil propensities, pride, envy, indolence, lust, hardness of heart, is no small undertaking. Neither is the battle he must wage against the evil designs and artful cunning and bold opposition of Satan. Neither is the maintenance of faith, hope, patience and resignation in seasons of adversity, or the opposing of error or the spreading and defending of the truth. "Sure I must fight, if I would reign."

III. Some of the contents of this promise. This figurative promise intimates that the Christian conqueror shall be a monumental pillar in the heavenly temple. A temple pillar is partly for ornament and partly for support. The idea suggested is that the faithful Christian will contribute to the beauty and just proportions of the heavenly temple, while at the same time he will be honored as if he were a pillar which was necessary for the support of the temple. 2. These pillars shall be inscribed with delightful intimations. With the name of God to denote that each redeemed one belongs to God; with the name of the City of God to make plain that each spiritual conqueror is a citizen of heaven. With "my new name," even that of Christ, the Redeemer, to proclaim the saved one his, a trophy of his victory over Satan, sin and death. 3. These pillars shall be eternally fixed in the temple of God. "And he shall go no more out." The idea of "going out" does not properly belong to a "pillar," but the speaker here has in mind the man, though represented as a column. The truth taught is that if we reach heaven our happiness will be secure forever. The pillars in Solomon's porch were removed and carried away by the Chaldeans, but these pillars shall be perpetual. "He that doeth the will of God abideth forever."

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Bible Bells: What They Say.*

Bells are used for many purposes in almost every sphere of earthly life and service. They call us to school; invite us to dinner; remind us of work;

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ask us to church; warn us of danger and tell us of death. Bells in their different services illustrate the action and power of the Word of God in its various calls, directions and warnings. The Bible is full of calls, appeals, and warnings to people, young and old, in every stage and station of life. Its precious truths sound like the bells of heaven upon earth, calling us to God, home, happiness. Boys and girls, let us see if we can catch some of the sounds of these bells:

I. The fire bell of warning. "Escape for thy life." (Gen. 19:18.)

II. The church bell of love. "God so loved the world." (John 3:16.) Love and life.

III. The dinner bell of grace. "Come, for all things are now ready." (Matt. 22:4.) Grace and glory.

IV. The school bell of light. "Learn of me." (Matt. 11:29.) Light and learning.

V. The work bell of life. "Son, go work today." (Matt. 11:29.) Sonship and service.

VI. The golden bell of testimony. "A golden bell and pomegranate." (Exod. 8:34.) Faithfulness and fruit.

VII. The passing bell of death. "It is appointed unto men once to die." (Heb. 9:27.)

There are ten wonderful bells in the belfry of St. Michael's Church, Coventry. In addition to being noted for their purity of tone, these bells are remarkable for their quaint mottoes. The treble bell bears the motto, "Although I am both light and small, I will be heard above you all." The second declares, "If you have a judicious ear, You'll own my voice to be sweet and clear." The third, "Such wondrous power to music given, It elevates the soul to heaven." The fourth, "While thus we join in cheerful sound, May love and loyalty abound." The fifth, "In honor to both God and King, Our voices shall in concert sing." The sixth, "Music is medicine to the mind." The seventh, "Ye ringers all who prize your health and happiness, Be sober, merry, wise, and you'll the same possess." The eighth, "Ye people all that hear me ring, Be faithful to your God and King." The ninth, "In wedlock's bonds all ye who join, With hands and hearts unite; So shall our tuneful tongues combine, To laud the nuptial rite." The tenth, "I have been called the common bell, To ring when fire breaks out to tell."

These different mottoes describe a combination of qualities of service, and suggest the many excellent features of the Gospel bell of Grace, with its clear sound of truth, its sweet tone of love, its great power of blessing, its cheering notes of grace, its harmonious voice of praise, its heavenly music of joy, its happy ring of life, its glad song of peace, its loud cry to glory, its solemn warning of danger.—C. E.

THE SUNDAY SCHOOL LESSON

TITLE: August 1: *The Deliverance at the Red Sea.*
Exodus 13:17-22; 14:10-16.

GOLDEN TEXT: "Jehovah is my strength and song, and he is become my salvation." Exodus 15:2.

TEACHING THE LESSON

"The Lord went before them." 1. A visible Guide. 2. A competent Guide. 3. A faithful Guide. God sometimes leads his people contrary to their expectations. Sometimes contrary to the dictates of their reason. Always in paths that shall yield most sacred and safe discipline to them. In ways adapted to their changing circumstances: "by day in a pillar of cloud; by night in a pillar of fire." The Divine leadership is toward a promised and peaceful destiny. Let us see in these people of the Red Sea, I. *The triumph of fear or feeling over faith.* Feeling sometimes conquers when immediate danger appears, when no deliverance can be seen, when reason cannot comprehend or explain God's dealings. Feeling sometimes overcomes faith when religion appears to militate against what men consider their present interest. Feeling sometimes gets the advantage on the ground alone of ease and indulgence; or when reward seems only in the future. Feeling sometimes has no patience to wait. II. *The final triumph of faith over sense and feeling.* 1. Sometimes through depth of conviction of need. 2. Sometimes when the soul is convinced of the failure and insufficiency of finite things to satisfy. 3. Faith conquers when the soul comes into conscious communion with God. III. We come now to *the triumph of God over nature.* "See the salvation of God which he will show you this day." The Christian must both "stand still" and "go forward." These Israelites. 1. Their danger. Foe behind, sea in front, mountains on each side. 2. Their dilemma. Knew not which way to turn. 3. Their Deliverer. Man's extremity is ever God's opportunity. 4. Their duty. "Go forward." This demanded faith. 5. Their determination. They obeyed. 6. Their delight. The song of Moses.

ILLUSTRATIONS

SIT STILL AND TRUST

One day when Stonewall Jackson and his sister-in-law were crossing the boiling current just below the American Falls at Niagara, in a slight boat manned by two oarsmen, the current so swirled the boat that the lady became terrified, believing they were going to the bottom. Jackson seized her by the arms and turning to one of the men said, "How often have you crossed here?" "I have been rowing people across, sir, for twelve years." "Did you ever meet with an accident?" "Never, sir." "Never was capsized, never lost a life?" "Nothing of the kind, sir." Then turning, in a somewhat peremptory tone he said to the lady, "You hear what the boatman says, and unless you think you can take the oars and row better than he does, sit still and trust him as I do." Sometimes it is our duty as with these Israelites to "stand still." Sometimes it is, as with them, to "go forward."

DELIVERANCE FROM DANGER

Rev. Dr. Francis E. Clark tells an interesting story of a young man living in Maine, who was out in the woods one day with his camera taking photographs of attractive bits of scenery. He came upon the mouth of a little cavern between the rocks, and he said to himself, "I will see what sort

of a picture I can get out of that cave," and as it was a dark day he decided to take a "time exposure" instead of a "snap shot." Steadying the camera at the edge of the cave, he gave the sensitive plate a long deliberate look at the semi-darkness within, went his way through the woods, and after a few hours returned to his home. Several weeks afterward, in a leisure day, on developing his picture, you can imagine his astonishment to see in the picture in the very center of the cavern, with arched back and bristling fur, a huge Canadian lynx, that might easily have destroyed his life.

GOD'S PROTECTING CARE

A sparrow had built its nest in a freight car that had been ordered to the shops for repair. When the car was in order and started again into service, a nest full of young sparrows seemed about to be robbed of a mother's care. But though the car travelled several hundred miles, the mother bird would not desert her young. The sympathy of the trainmen was touched, and they notified the division superintendent, who ordered the car out of commission until the little birds were able to care for themselves. If a great railroad system can be ordered so as to protect helpless sparrows, is it hard to believe that the great Superintendent of the universe orders all things for the good of his children?

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday, August 1

Monday, August 2

Tuesday, August 3

Wednesday, August 4

Thursday, August 5

Friday, August 6

Saturday, August 7

SUNDAY, AUGUST EIGHTH

THEME: *Turning Aside to See.*

SUGGESTED SCRIPTURE READING: Exodus 3: 1-22.

SELECTED HYMNS: "O holy Saviour, Friend unseen."—C. Elliott. "Jesus, the very thought of thee."—Bernard of Clairvaux. "I've found a friend."—J. G. Small. "Jesus, these eyes have never seen."—Ray Palmer. "My God, is any hour so sweet."—C. Elliott.

SALUTATION: "And it shall be said in that day, Lo, this is our God: we have waited for him and he will save us: this is the Lord; we have waited for him; we will be glad and rejoice in his salvation."

INVOCATION PRAYER: O Lord, who amid all that hinders our approach to thee—our weakness of will, our poverty of achievement, our daily fall and failure—dost ever watch over us with loving care, pardon us for our so frequent need of pardon. And, remembering the constancy of thy mercy, help us to remember others in our prayer. Blessing thee for thy gifts to us, of human love and friendship, the kind affections, and sweet charities which link us in one family before thee,—and for thy love in Jesus Christ our Lord—we would bring to thee in the fellowship of our prayers, all whom thou hast made dear to us—husband and wife, parent and child, brother and sister, comrade and friend—all who are with us in the unity of faith—all who are seeking thy help and consolation in life's common need and sorrow—the toiling, the suffering, the sick, the lonely, and the dying. Give unto them all, O Lord, the same blessing which we ask for ourselves. And if there be any whose need is greater than our own, give them the blessing which we are seeking, and make us strong enough to wait yet awhile for what thou hast for us. Remember the poor and naked, the hungry and the thirsty, the wandering and the lost, the friendless and despairing—those who cannot pray, and have none to pray for them, whose hope is perishing and whose faith is growing cold. Kindle again the joy that has died. Open the blind eyes. Wait for the weary feet. Gather into thy fold those that are afar in darkness. Bless our native land. Give wisdom to our governors. Guide those who guide and control our people in courts of justice, in schools and colleges, in life and example, in every station where thou hast set them above their fellows. . . . Hasten the coming of peace and brotherhood among all nations. Knock upon all closed doors and all closed hearts, till they shall open to the love of Christ. And make thy people glad in thee, and in thy service. Amen.

THE SERMON

TITLE: *Turning Aside to See.*

TEXT: "And Moses said, I will now turn aside, and see this great sight." Exodus 3: 3.

THE SERMON OUTLINE

INTRODUCTORY: That in these busy, hurrying times we need to be stirred afresh to the blessed exercise of fellowship with God, few Christians will deny. That fellowship with God is a blessed experience, all who know anything at all about Christian experience will agree. "It is good for me to draw near to God," is a common sentiment of Christians: but the drawing near and the living near is not nearly so common an attainment. The fact that we can draw near to God implies the fact also that it is possible to live at a distance from God, which too many among even professed Christians do.

Moses at the "mountain of God" was an instance of a man within reach of a great spiritual opportunity. What he saw was a burning bush, but unconsumed. Moved by a spirit of reasonable inquisitiveness, he said, "I will now turn aside and see this great sight; why the bush is not burnt." When he paused in his going, and bent his steps in the direction of the wonder, there came to him the blessing of a rich revelation. Indeed, he met Jehovah, who spoke to him, face to face.

It was an almost similar experience the Apostle John had on Patmos. Being "in the Spirit on the Lord's Day," he heard a voice proclaiming: "I am Alpha and Omega." John "turned to see" the voice that spake with him, and at once there followed a still ampler message and a richer blessing.

What was true of Moses and what was true of John is true of men always—they get visions of God and the richest spiritual blessings only as they give themselves pause in the hurry of life, and "turn aside to see." God intimates in some way that he would speak with us, and when he does, that moment is our moment of spiritual opportunity. It is our duty to turn aside to see. It is our duty to place ourselves in the full attitude of attention. Like Samuel upon hearing the voice, we should say at once, "Speak, Lord, for thy servant heareth."

I. Turn aside to attend upon a spiritual mood or impulse. Moses did not thoughtlessly or indifferently hasten on, satisfied with the mere glimpses he got of the burning bush. No; he said, "I will turn aside, and see." Many get a glimpse of spiritual possibilities—they fall into the mood of spiritual thoughtfulness; but they deliberately shake it off, and say to the wooing Spirit of God, "Go thy way for this time; when I have a convenient season I will call for thee." That is doing despite unto the Spirit of Grace. That is hurrying by the burning bush. That is failing to heed God's beckoning call. That is the secret why many, brought up in Christian homes and churches and communities, are not Christians. This same lack of spiritual attentiveness, too, is the reason why many Christians are weak in faith, lukewarm in love and powerless for service. God has many things to say to those who will come near enough to him to hear his voice, or who will be still long enough to listen. "The secret of the Lord is with them that fear him." The term here rendered "secret" is in the Hebrew tongue "a whisper." When an humble, teachable soul is near to God, he often tells it a secret. He whispers in the attentive Christian's ear some secret word of promise or of love which no one else can hear, perhaps which no one else could understand. Turn aside to see; pause long enough to find out the meaning of the intimation God has given.

II. Turn aside to attend upon what God says to you in his Word. This is an age of secularity. The path of life leads along the well-beaten track of

worldliness. It takes some grit for a busily engaged man to say to himself: "I will now turn aside from the paths of greed and money-getting and secularity, and see some great thing." The Bible is a letter sent to him, but he does not open it—or thus far he has neglected it. He has been rushing along, practically heedless of what God says; but this is a very narrow-minded and foolish way in which to live. It is a happy day for any man when he comes to a distinct decision to deflect from his accustomed way of worldliness and listen to God speak. It is important, too, for all Christians to remember that time taken for the study of God's messages is not time lost. No one is the loser by the time he spends with the Bible. In the largest sense "Godliness is profitable unto all things." It pays us to turn aside and see God, and to hear what he has to say to us in his blessed Book. Turn aside to hear and to meditate.

III. Turn aside to see and learn the meaning of God's providential dealings. At first the burning bush seemed only a mysterious but meaningless happening; but it was far from that. Moses turned aside to see and at once found that there was transcendent meaning in it, and a most important message for him. It was when God saw that he turned aside to see and hear, his attention arrested, that he spoke to him. "Be still and know that I am God." Do you get still enough before God to permit him to tell you the meaning of his providential dealings with you? There is much you might know which you do not, many mysteries that would be explained to you, if you would only be still before God, would turn aside to hear what he has to say to you through his providential dealings.

God speaks to us when we are still. In the very busy part of the day, in London, so great is the rush along the Strand that the tolling of the clock in St. Paul's Cathedral, as it strikes the hours, is not heard. People could hear it if they would stop and listen. Many of us live in such a rush and hurry that we do not hear God speak. Yet he would speak to us, and messages of the sweetest and most meaningful import, if we would give ourselves pause in life, and be in an attitude to heed what he says.

Being with God shows. Men could tell that Moses had held fellowship with him. And being with God gives power. Moses went from the presence of God to work wonders in his name. Quiet listening to God is no hindrance to making active accomplishment in life.

Being with God also gives a sense of zest and security. To go conscious that God is with us gives mighty inspiration to life. Moses had God consciously with him. No wonder he went so well on God's errands. "I will go in the strength of the Lord God."

OFFERTORY PRAYER: Our Father, not like Cain do we come to thee, but like Abel, whose heart was in his sacrifice. Look thou with favor on our offering, in spite of all our weaknesses and failures, for we are the children of a Father who is rich in mercy. In Jesus' name. Amen.

Illustrative Material

SEED THOUGHTS

The Call of Moses: 1. The occasion of the call. Solitude. God watching a man. God does not call until the man turns aside to see. 2. The source of

the call. A bramble that does not burn away. 3. The result of the call. Reverent self-surrender. Transformation of life.—E. Judson.

The Burning Bush: 1. Circumstances in which Moses was. In desert. Keeping sheep. Time for reflection and poetical musings. 2. Nature of the appearance. "Bush." "Burning with fire." "Not consumed." 3. The attention awakened. Let us turn aside and contemplate God's revelations. 4. God's message. 5. Its impression upon Moses.—J.

The Burning Bush: 1. An emblem. God in the midst of it. 2. A miracle. 3. A magnet. "I will draw near and see." 4. A monitor. You can come to God acceptably only reverently and in this way.—T. M.

The Burning Bush: As an emblem it instructs. As a miracle it astonishes. As a magnet it attracts. As a monitor it warns.—J. S. E.

A Great Sight: 1. Occasioned for a Divine purpose.—A. S. E.

Satan loves to meet men idle. God delights to honor diligence and fidelity.—W. J.

Unclogged Feet. Put off thy shoes of sensuality and other sins. Affections are the feet of the soul; keep them unclogged.—J. Trapp.

CHOICE ILLUSTRATIONS ON THE THEME

THE STILL ROOM

"This is the still room," explained a guide, as he ushered his party into a room of the power house full of noiselessly running machinery. "Nothing much doing here," said one. The guide answered with a smile: "Why, this is the center of the whole thing; the whole process hinges on what is done here. This is the most important place in the building." It is in the still rooms from which the call of God comes. "Be still and know." "Turn aside and see."

THE STILL CALL

In the British Navy, whenever any sudden disaster, such as an explosion, occurs, it is the bugler's duty to play what is called "The Still," and when the men hear it each is to stop perfectly quiet for a moment and re-collect his senses and thus be better prepared for intelligent action in the emergency. Moses was still, then heard God's call. He "turned aside to see."

ADVANTAGE OF SILENCE

"I am so deaf now I can scarcely hear anyone's voice any more, but God's," said a sweet-faced old lady to some young women who had dropped in to see her. It was uttered partly by way of apology, but unconsciously it expressed a beautiful attitude on the part of the aged speaker. Many people come to a time in life when they can hear no other voice but God's. Through the buffetings of misfortune, through pain and sorrow, through sickness and poverty, all other voices are drowned out. How clear his voice sounds to the weary sufferer upon the sick-bed! How plain its accents to the bereaved mother! Is there any music like the music of God's voice at such a time? As the heart thrills at the familiar tones of a dear friend, so thrills the heart of God's servants as he speaks in the hour of need. There is an advantage in silence. It was when Moses was still, when his attention was attracted, that he "turned aside to see."

YOUR TORCH STILL BURNING

Among the ancient Greeks the runner that won the race was not the man who crossed the line in the shortest time, but the man who crossed it in the least time with his torch still burning. We are often so busy with life's activities that we are in danger of allowing the torch of our spiritual life to become extinguished. It was when Moses paused in his going that he heard the voice of God.

FOR THE EVENING SERVICE

TITLE: *Expressive Religion.*

TEXT: "For we cannot but speak the things which we have seen and heard." Acts 4:20.

THE SERMON OUTLINE

INTRODUCTORY: The words of Peter and John. The circumstances. They had wrought a miracle. The tidings had circulated. The Jews feared Christianity would spread. They thrust them into prison. Next day brought them forth. Their boldness. Put them aside to consider their case, then prohibited them from preaching. The reply. Text. Subject might be restricted to the ministry; but apply it to the whole body of Christian disciples. Their duty to speak for Christ.

I. All Christ's disciples can have much to say concerning him. Much that they have "seen and heard." Can testify to: 1. The freeness of his grace. By this they have been saved. 2. The richness of his love. 3. The reasonableness of his claims. 4. The pleasure of his service.

II. Christ's disciples are constrained to speak of him. 1. Christ demands it. He must be confessed. It is to be our test. 2. Gratitude and love enforce it. "We cannot but," etc. Love constrains. It would be base and wicked not to. Besides there are other reasons. (1) They alone can testify. (2) They alone will. Worldlings will not. (3) Those around need it. As information; incitement.

There are many advantages arising from testifying of Christ. 1. It will please Christ. Honor him. Honor his cause. 2. It will be followed with inward peace. Conscience will smile. God will give his favor and joy. 3. It will increase our zeal. Zeal will expire unless stirred up. 4. Tend to our usefulness. May do much good in this way. How mothers have thus been useful to their children. Friends and companions to one another. Teachers to their classes.

Besides the testimony of the mouth, there is the speaking of the open profession and obedient life.—B.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *A Wonderful Baby.*

TEXT: Exodus 2:2-11.

The birth of Moses was a great event. He was to be a deliverer of his

people, a prophet of the Lord, and a type of Christ, our great Saviour and King.

I. The baby born (vs. 2). A great event.
II. The baby hidden (vs. 3). A great secret.
III. The baby found (vs. 6). A great surprise.
IV. The baby nursed (vs. 9). A great providence.
V. The baby named (vs. 10). A great hope.
VI. The baby grown (vs. 11). A great blessing.

The special points in the wonderful birth and early experience of Moses illustrated the kind providence of God over every life that is dedicated to God by prayer. In the life of Moses we see God's time, God's protection, God's providence, God's care, God's guidance, and God's blessing. The faith and prayer of his parents secured all these things.

Value your parents. Listen to their teachings. Follow their example. Be good boys and girls. And be good for something. How useful Moses came to be!

THE SUNDAY SCHOOL LESSON

TITLE: August 8: *The Giving of the Manna.*
Exodus 16: 1-36.

GOLDEN TEXT: "Jesus said unto them, I am the bread of life." John 6: 35.

TEACHING THE LESSON

The manna was given in consideration of a great necessity. A like necessity lies at the foundation of God's gift of his Son to the world. Christ is the Bread of Life. I. The manna indicating *Divine care.* 1. God was before the Israelites in the way to turn "the barren wilderness" into a "fruitful field." 2. Providing suitable supply. Suitable to their bodily need. It was pleasant to the taste. It was nourishing. It was suitable to their wandering life. They had no time to sow or reap, even had the soil permitted. It was sufficient to each day. Day by day for forty years it came. The Sabbath was guarded. There was thought for soul and body. "As thy days, so shall thy strength be." Daily grace for daily need. Daily strength for daily duty. II. Connected with Divine care is *human duty.* 1. To expect. "The eyes of all wait upon God." The manna was to be expected, looked for. "Our expectation is from him"—God in our lives. God will supply our needs; has promised to do so. 2. But they were not alone to expect—they were to collect. The manna had to be gathered by human hands. Work and prayer. Pray God for a harvest; but you must sow and reap. Don't ask God to put grain into your barns. Plant and cultivate and pray, "Lord, bless effort." God might have put the manna into their hands. Effort had its use. All secular labor in fields or factories is but a collecting of the good gifts of God. 3. They were to economize. None to be wasted. III. *The spiritual instruction.* The manna was a type of Christ, the Bread of Life. So Jesus himself regarded it (see John 6). 1. Came down from heaven as he did. 2. In time of great need. 3. Every man must take for himself. 4. It was free and sufficient for all. 5. It must be eaten, appropriated. So Christ.

ILLUSTRATIONS

LIVING BY THE DAY

Like with the old pendulum in the fable, despair comes to many a heart when life's duties or cares or trials are looked upon in the aggregate. But this is not the right way to view life. It does not come to us all in one piece. We do not get it even in years or months, but only in days—day by day, one day at a time. Christ taught us to pray, "Give us this day our daily bread." The Christian life is a life of trust. During their wilderness journey the Israelites received manna, "day by day." Monday's grace for Monday, Tuesday's grace for Tuesday, and so on.

CHRIST THE BREAD OF LIFE

Some have tried to stay their hunger with narcotics of skepticism. Others have endeavored to get food through the drugs of fatalism. Many stave off hunger by indifference, like the bears in winter who are not hungry because they are asleep. But depend upon it, the only way to meet hunger is to get bread. The only way to meet your soul's want is to get Christ, in whom there is enough and to spare, but nowhere else.

YOUR FATHERS DID EAT MANNA

The Palestine Exploration Society excavating in Tell Hum (Capernaum), found what they believed to be the synagogue in which Jesus delivered his discourse on the Bread of Life. In turning over the stones it was with peculiarly sacred feelings that they found a large block with a pot of manna engraved upon its face. Every synagogue had its symbol—one a lamb, another a candlestick, and this one a pot of manna. We can imagine we see Jesus in this synagogue, or near it, pointing his finger to this device over the main entrance and saying, "Our fathers did eat manna," etc.

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday, August 8

Monday, August 9

Tuesday, August 10

Wednesday, August 11

Thursday, August 12

Friday, August 13

Saturday, August 14

SUNDAY, AUGUST FIFTEENTH

THEME: *For Such a Time as This.*

SUGGESTIVE SCRIPTURE READING: Esther 4: 1-17.

SELECTED HYMNS: "Soldiers of Christ, arise."—C. Wesley. "Go labor on, spend and be spent."—H. Bonar. "Lord, speak to me that I may speak."—F. R. Havergal. "Lead on, O King eternal."—E. W. Shurtleff. "Hark! the voice of Jesus crying."—D. March. "Dear Lord and Master mine."—T. H. Gill.

SALUTATION: "Give unto the Lord glory and strength; give unto the Lord the glory due unto his name; bring an offering and come into his courts."

INVOCATION PRAYER: We hear thy call, O gracious Lord, and come to thee. We need thee every day, for the increasing burden of the world lies heavy on us. We grow weary of the daily task. Our own inconsistencies perplex us in the way of duty and of service. Our sins increase the sorrow of our separation from thee; and without thee there is no light anywhere. We have chosen ways that are dark and low, and set with thorns. We have followed our own delights to make us forget thee. We are at war within ourselves. Our best would rise toward thee, but our worst would ever keep us in the darkness and the dust. And, by our self-will, envy, pride, and hate, we have added to the bitterness and sadness of mankind. When we remember, our hearts are heavy within us, and our faces ashamed before thee. Yearning we look to thy love revealed in Christ—the perfect purity, the peace unwearying, the charity that never faltered, the sympathy that never failed in a world of selfishness and pain. But it is high and far, O Father, and we grow tired ere ever we can attain. We can but sit still in the darkness, and lift our faces toward thee, with sorrow in our hearts where our faded dreams lie dead. Help us to seek thy pardon as we ought, for we remember that thou art love, though we are sinful children of thine. Give us the quickening breeze, the breath of thy Spirit. Let us behold the river of thy peace beyond the shadows, and hear the voice of Jesus like a song, stirring the mists to music. Lord, we have wandered far, and are very weary. Lead thou us home. We bless and praise thee for thy patient endurance of our weakness; for thy love that is untiring and incessant in its seeking. There is no escape from thee. . . . Thanks be to thee for all thy gifts of wonder and grace; but especially for Jesus Christ, our Lord and our Redeemer, for his pity toward the weak and fallen; for his words and works of love; for his remembrance of the forgotten; for his consolation of all the sad; for Calvary and the Cross of his salvation; for the broken grave, his victory over death; and his eternal thought of us.

Make us worthy of Christ's sacrifice. Help us to the great surrender of all we have and all we are in the service of our fellows for his sake. Help us to take up our cross daily, to deny ourselves, and to acknowledge him as our Lord and Master. Amen.

THE SERMON

TITLE: *For Such a Time as This.*

TEXT: "And who knoweth whether thou art come to the kingdom for such a time as this?" Esther 4:14.

THE SERMON OUTLINE

I. There is a Wisdom for such a time as this. The problem may seem difficult. The path may be uncertain. There may be unrest and indecision on every hand. The nations of the world may have gotten themselves into a perplexing and an aggravating situation. The business of nations may be facing problems never faced before in all their history. Each person may have some difficulty in life that never has been there before. Everything and everybody may seem to be dazed and greatly puzzled. There is a Wisdom for such a time as this.

II. There is a Patience for such a time as this. Everything seems to strike us the wrong way. We break a shoe-string. We pull a button off our clothes. We spill some water at the breakfast table. We stub our toe on the walk and fall. Some friend of ours has not done what he or she promised to do. This keeps up for the entire day. Everything that we do or try to do goes wrong. It all gets on our nerves, and some call it "nerves," but there is a Patience for such a time as this.

III. There is a Strength for such a time as this. We and our church are trying to put on a worthy program in the community. This requires equipment for doing what is desired. This requires workers to carry on the work. This requires money and interest to keep the work going. The closer we get to the task of the work before us, the more we stand back with horror at the great size of it. Then we look at ourselves and look again at the task before us. We exclaim, "It can't be done!" There is a Strength for such a time as this.

IV. There is a God for such a time as this. The great struggle between right and wrong was never greater than it is today. It would seem at times that everything right, just, and honorable, is being dragged down to defeat and dishonor. Civilized nations have been grasping at each other's throat in a death struggle. There has been a cessation in the hostilities, although the spirit of the war is still in the minds of the people. We stop and ask ourselves seriously, "Why must it be so?" There is a God for such a time as this.

V. There is a Person for such a time as this. No great crisis has ever confronted the world, the nation, the state, the community, or the organization, but that some person has stepped forward for such a time as this. God is preparing men and women to meet the needs of mankind. Are you using this Wisdom, this Patience, this Strength, and this God, so that you can be a Person for such a time as this?—W. E. R.

OFFERTORY PRAYER: We would, our Father, consecrate ourselves unto thee, and also come near and bring sacrifices and thank offerings into thy house. Bless our offerings. Use them to advance thy kingdom. Bless us together in this act of devout worship. We ask in Christ's name. Amen.

Illustrative Material

SEED THOUGHTS

1. Remember that, like Esther, you cannot separate your interests from those of your people and your God. Mordecai made it plain to Esther that she would not escape in the seclusion of the King's palace were she to fail to do her duty. We are all bound together in a bundle of interests. "No man liveth to himself."

2. As in the case of Esther, not alone are your interests inseparably associated with those of your fellow men, but they are indeed absolutely identical. There are a great many people who think they can be interested in religion or not, just as they please. No, they are mightily interested in religion whether they know it or not. If the cause of Christ suffers, you suffer. If the church suffers, you suffer. If a high ideal of Christian character suffers, you suffer with it.

3. Society is in bondage to evil practices. Death to all that is true and pure is threatened. "Who knoweth whether thou art come to the kingdom for such a time as this?" is the message to every Christian woman. You may be Israel's deliverer if you will. Each servant of God is called for a purpose. We each have a kingdom. To it we are brought for such a time as this. A holy confidence in the Divine purpose regarding us should fill us with mighty impulse toward a heroic life.

FOR THE EVENING SERVICE

TITLE: *A Seven-Story Building.*

TEXT: "Besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." 2 Pet. 1: 5-7.

THE SERMON OUTLINE

INTRODUCTORY: Life is like a building, and nothing but the best material should be put into it. After the rubbish is cleared away, the first thing to do is to lay the foundation, which here Peter calls Faith. The deeper we go down for the foundation, the higher we can go up for the building. Faith is God's foundation for character and his medium of salvation.

I. The first floor in this building Peter speaks of as Virtue, better known to us as courage—a courage which keeps us loyal to our faith and true to our convictions. The Great War taught us that courage was not confined to any one nation, and we know that courage is not confined to any person. All life today should be keyed to the heroic.

II. The next story in our building is Knowledge. God is a God of reason as well as revelation. He never places any premium on ignorance, but rather invites us, saying, "Come, let us reason together." Knowledge is power and brain is still the directing force.

III. The next story is Temperance—better translated self-control. This is a great department in which to live, as it makes for the happiness of one's self and all others. It means control of temper, tongue, thought, will and emotions. and appetites

IV. The next story in our building is Patience. If we have that, then we can have anything.

V. On top of Patience, we must put Godliness, which is nothing more or less than God-likeness. This is really the destiny of man and should be the ambition of all. He is called "the God of all patience."

VI. The last story is Brotherly Kindness—located, of course, next to Godliness as it should be.

VII. And the roof which covers all is Love.—W. W. B.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Queen Wilhelmina and Her Dollies.*

When Queen Wilhelmina of Holland was a little child she was not allowed ordinarily, says the Chicago *Herald,* to share dinner with the older members of the royal household. Only on special occasions was she permitted to make her appearance at dessert, and place herself beside some special friend.

One day she was seated beside a fine and courtly old general. Presently she exclaimed:

"I wonder you are not afraid to sit next to me!"

Everybody in the room turned at the sound of the child's treble.

"On the contrary, I am pleased and honored to sit next to my future queen. Why should I be afraid?"

Assuming a woe-begone expression, the little queen replied: "Because all my dolls have the measles."

I hope all little girls are as sympathetic, and bright, as well, as was little Wilhelmina. Boys and girls, both boys and girls, be bright, be happy, be sociable; be frank and honest; be sympathetic and good. That is the way to be pleasing, to have favor with God and man.

THE SUNDAY SCHOOL LESSON

TITLE: August 15: *Jethro's Wise Counsel.* Exodus 18:1-27.

GOLDEN TEXT: "To each one his work." Mark 13:34.

TEACHING THE LESSON

How valuable is a little common sense—and how scarce! Here was Moses, a man trained in a king's palace, deeply skilled in all the wisdom of Egypt, and yet he has to wait till Jethro comes, a plain man of the desert, before to a self-evident evil he can apply a self-evident remedy. Labor is good. But labor can be done unwisely until the worker overtaxes and enervates his faculties. Such was the condition of Moses when his father-in-law came and gave him his wise counsel to seek helpers and organize for

service. I. *The giver of the advice,* Jethro, Moses' father-in-law. 1. He was an old man, now fully eighty years of age. Age has had experience, time for observation, has seen and noted causes of success and failure. "Old men for counsel." Are taught by memory; are less moved by impulse or passion. 2. He was a thoughtful man. His good advice shows his wisdom and thoughtfulness. Applied the old maxim, "Divide and conquer." "It is better to set one hundred men to work than to try to do the work of a hundred men." Jethro saw the labor of Moses and the extent of the camp. 3. He was an affectionate man. He was a relative of Moses; looked kindly on the great host of fugitives. 4. He was a disinterested man. He had nothing to gain personally by his advice, save the satisfaction of his own mind and conscience. 5. He was a pious man—a priest of Midian. Respect for the God of Israel, "rejoiced for all the goodness which the Lord had done to Israel." II. *The receiver of this good advice.* Moses. 1. He had been eminently successful. Success makes some unmanageable and proud; not so with Moses. He did not slight Jethro's advice. 2. Moses was himself an aged and experienced man. Might have thought himself too old to be taught. Not so did he feel or act. 3. Moses acted on the good advice, and benefited by doing so. Much good advice is lost in this world—evaded because of indolence, indifference or pride.

ILLUSTRATIONS

DIVIDE AND CONQUER

A wise man said to me when I began my ministry, "Never do yourself what you can get another to do for you as well as you can do it yourself." Though I confess I have not acted on the maxim as much as I ought to have done, I see the wisdom of it more clearly the longer I live. "Divide et impera" was the maxim of the old Roman general—divide and conquer. By dividing our labor into many sections, and holding someone responsible for each, we shall do more, we shall do it better, and we shall work longer than would be otherwise possible.—Rev. William M. Taylor, D.D.

DIVISION OF LABOR

We recognize the value of the principle of the division of labor in manufactures. It cheapens the price of products. The greater amount of business done will more than reimburse the original outlay. Instead of breaking down hopelessly from the strain of carrying everything on your own shoulders, and requiring to go abroad for years, or it may be leave your business altogether, your strength remains unimpaired—perhaps even increases.

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday, August 15

Monday, August 16

Tuesday, August 17

Wednesday, August 18

Thursday, August 19

Friday, August 20

Saturday, August 21

quested to present a paper on "What institutions are the most proper to form a basis for public morals?" He emphasized piety. His skeptical colleagues became violently agitated, and upon the mention of God's name the entire body lost self-control. St. Pierre was mocked and insulted. One member sneeringly inquired when he had seen God? Others charged him with being in his dotage. One cried out: "I swear that there is no God, and I demand that his name never again be pronounced within these walls."

THE THIRD COMMANDMENT

One day a clergyman riding near a river saw two men fishing on the bank. One of these was very profane. The minister dismounted, sat down beside the swearer and began a conversation.

First he asked what kind of bait he used to catch his fish, whereupon the fisherman replied: "That depends entirely upon the kind of fish I desire to catch." "But," said the minister, "can you catch fish without bait of any kind?" "No," said the angler, "the fish are not so foolish as to take the hook empty." "But I know of a fisherman who catches large quantities of fish without bait of any kind." "That's the first time I heard that," said the man, quite interested.

The pastor replied very earnestly: "It is Satan! He catches every user of profanity in that way. For every other kind of sin he requires bait of some kind, that is, he draws the people on by promises, to make them take his hook, but the swearer is foolish enough to bite without it. He has nothing for his profanity, but Satan has him and the swearer keeps on fastening himself onto the hook more and more securely!"

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday, August 22

Monday, August 23

Tuesday, August 24

Wednesday, August 25

Thursday, August 26

Friday, August 27

Saturday, August 28

SUNDAY, AUGUST TWENTY-NINTH

THEME: *Let's Go! After-Vacation Call.*

SUGGESTED SCRIPTURE READING: John 21:1-25.

SELECTED HYMNS: "Awake, my soul, stretch every nerve."—P. Doddridge. "How shall I follow him."—Josiah Conder. "Soldiers of Christ, arise."—C. Wesley. "Go, labor on, spend, and be spent."—H. Bonar. "Lead on, O King eternal."—E. W. Shurtleff.

SALUTATION: "He that cometh unto God must believe that he is, and that he is the rewarder of them that diligently seek him." "Believe on the Lord Jesus Christ and thou shalt be saved." "Lord, I believe; help thou mine unbelief." "Our help is in the name of the Lord."

INVOCATION PRAYER: O Thou who art ever faithful, help us to be in all things faithful, seeking to please thee. O thou who art the true peace of the heart, and its only final rest, grant unto our souls tranquillity in thy love through Jesus Christ our Lord. Give us the grace and goodwill of thy most Holy Spirit. Preserve us through the glory of thy deathless mercy. Be thou our joy and hope, our strength and life, our shield and shelter, and our portion ever more. Quicken our hearts. Enlighten our understanding. Sanctify our wills; and fill our thoughts and deeds with power from thee. Make us to show forth the fragrance of good works, and the example of a godly life. We know thou wilt not lay upon us burdens heavier than we can carry, but wilt be egntle and patient toward our weakness. Forgive us the sins we have done to please ourselves, and the sins we have done to please others; the sins we know, and the sins we know not. Forbid the return of them into our life; and let the angel of thy mercy guard the gateway of our hearts. Without thee, O Lord, we can do nothing, but with thee we can do all. Help us, therefore, that we fail not. We ask through Christ our Lord. Amen.

THE SERMON

TITLE: *Let's Go! After-Vacation Call.*

TEXT: "I go a fishing." John 21:3.

THE SERMON OUTLINE

INTRODUCTORY: Here is an appropriate text and theme for the first Sunday after vacation. "I go a fishing." Is not such a text better suited to the Sabbath before vacation? This is the way in which Peter's words are usually understood. We think of fishing as recreation, amusement, something pertaining to vacation time. And so we universally mis-

understand Peter's words. For Peter and the others had no thought of taking a vacation when he said, "I go a fishing," and his fellow apostles said, "We also go with thee."

I. Fishing was no fun for Peter. It did not suggest vacation, but occupation; not recreation, but long, hard, continued toil. We are to remember that Peter was originally a fisherman. To "go a fishing" was to return to his old job, take to the boats and nets which he probably supposed he had done with forever. He had had his vacation; now he must go to work.

The right understanding of the text, therefore, shows its appropriateness for an after-vacation sermon. To "go a fishing" means return to the former place, the resumption of the old work, the taking up of the usual task. Much depends upon the spirit in which we do this. Dr. Jowett tells of a visitor by the seashore, gazing upon the beautiful sea and sky, and saying, "Fancy going back to auctioneering after this!"

II. But this is just what vacation is for; to give us a new spirit for the old work. One of our Sabbath school publications, under the title, "In the Old Place," tells of the young man who returned to the farm after having left it, as was supposed, for good. A friend said to him: "I thought you didn't like the farm, that you wanted to get into something else, but here you are again, back in the old place." "Yes," said the young fellow, "same old place, but I've brought back a different fellow to go to work on it."

III. So Peter is a pattern for us, in this brave, uncomplaining way in which he steps down from apostle to fisherman, and after three years with Christ, takes up again the forsaken task, the boats and nets, and the long and arduous toil which they represent.

IV. And where shall we find a better suggestion for the work of the Christian church? Are we not all to be fishermen? Let us not forget the daily opportunities for personal work, individual effort and single catches. The fisherman seeks the fish; he does not expect the fish to seek him. He goes where they are; he takes them as they are, that he may make them what they ought to be.

V. As our church resumes its work this fall, let the angler be our example. We are to fish "beside all waters," to use every honorable device and plan to win men "for Christ and the church." Let us not forget that to Peter, thus faithfully employed, came the vision of the Master, and the divine commission to tend and feed his flock. From fisherman to apostle, from apostle to fisherman, from fisherman to shepherd—such was the apostle's progress. He was obedient to the call that came to him beside the Syrian sea; he was ready to leave the boats and nets at the call of Christ; he was willing to go back to them when that seemed his duty, and in all these conditions he was a pattern and model for us. Like him, we are to be Christ's fishermen. May we pastors say, with new energy, to our people, as we resume our labor together: "I go a fishing!" And may they say: "We also go with thee." "Let's go!"—N. S. J.

OFFERTORY PRAYER: Our Father, we thank thee for the privilege of sacrifice. We cannot live unless we give. And teach us, Lord, to give as thou dost give, for thou dost give thyself with every gift. In Jesus' name. Amen.

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday, August 29

Monday, August 30

Tuesday, August 31

Wednesday, September 1

Thursday, September 2

Friday, September 3

Saturday, September 4

SUNDAY, SEPTEMBER FIFTH

THEME: *A Day's Work and a Day's Wages.*

SUGGESTED SCRIPTURE READING: Prov. 10:1-24; 22:17-29.

SELECTED HYMNS: "Jesus, thou divine companion."—Henry van Dyke. "Heaven is here, where hymns of gladness."—John S. Adams. "O Jesus, Master, when today."—Charles S. Newhall. "Look from thy sphere of endless day."—W. C. Bryant. "I thank thee, Lord, for strength of arm."—Robert Davis.

SALUTATION: "The hour cometh and now is when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a spirit and they that worship him must worship him in spirit and in truth."

INVOCATION PRAYER: Our God, our Creator and Ruler, who hast provided the day for labor and the night for rest; give us obedient hearts for thy service, that we may cheerfully accomplish what thou givest us to do. Bless all upright employers and faithful laborers. Secure to them their just recompense of reward. Defeat the schemes of dishonesty, extortion and fraud. Let none take of the people's inheritance by oppression, to thrust them out of their possession. Save our country from the tyranny of wealth, from reckless waste of treasure, from covetousness, from oppressive legislation, from unrighteous discrimination between man and man, and from conditions that promote antagonism between the rich and the poor. Have mercy upon those who struggle in sore need of subsistence, and grant them relief. Change the hearts of those who deal unjustly with their fellow men. Deliver them that are oppressed out of the hands of the oppressor. Keep us and all thy children from greed and duplicity, from malice and from every evil work. Let us not make gold our hope nor trust in uncertain riches, but in thee, the living God. Supply our temporal needs and let us not fail to lay up abiding treasure with thee. Make us true to the teachings and example of our Blessed Redeemer, so that by word and deed we may advance the interests of his kingdom among men; and grant that when our work is done we shall have rest with thee; through our Lord and Saviour Jesus Christ. Amen.

THE SERMON

TITLE: *A Day's Work and a Day's Wages.*

TEXTS: "As an hireling, his day." Job 14: 6; "He that reapeth receiveth wages." John 4:36.

THE SERMON OUTLINE

INTRODUCTORY: Two men, two days' work, two spirits in working, two kinds of wages! One man works as "an hireling," toiling mechan-

ically and only for his "dollar," longing for the "shadow" and the flung-down tools. The other, a man, not a machine, interested, animated, inspired, works as artist, idealist, enthusiast. For him the day is too short, and the shadow of the setting sun comes all too soon.

"John Jones, what do you get out of a day's work?"

"A dollar or two, curse it! Hard work and poor pay!"

"John Wesley, thou 'busiest man in England,' what do you get out of your 18-hour day's work?"

"Everything, bless God! Joy, strength, inspiration, divine reward—everything! Glorious work and big pay!"

It's all in the way you look at it.

I. Life is a day's work. It is "a day's work," for every man must work. That is the inflexible law of the universe. Christ said: "My Father worketh hitherto and I work." The angels serve ceaselessly. The living creatures "rest not day nor night." Man must work on earth and in heaven he must serve. Work is the law of being, the condition of health, the privilege of power, the joy of life. And even those who foolishly seek to escape working work the hardest of all, and suffer the uttermost weariness.

Each man must work; the question is whether he will work as "an hireling" or work as a hero. Whether his work shall be drudgery or shall be delight. And it rests with him to decide.

II. For his day's work of life every man "receiveth wages." Yes, no man works in God's world and gets no pay! Nor less pay than he earns. And the pay is to "every man according to his work." Wages are absolutely adjusted to work. There are no favorites and no prejudices; no "soft snaps with big pay" for some, nor "hard berths with poor pickings" for others.

On superficial view this statement may not seem to be true; but it is true, and absolutely. Money isn't the only wage, nor the best. Longfellow didn't get as much gold as Jay Gould; but he drew bigger "wages." Paul of the mighty soul didn't make as much money as the modern millionaires, but he was better paid—got more out of life. "Every man shall receive his own reward, according to his own labor."

III. Every man chooses his own day's work in life, and so determines what his own wages shall be. And that, whether he be millionaire or bootblack. "Two women shall be grinding at the mill"; set at the same task one grows into spiritual glory, the other shrivels into a starveling soul. Both choose. Two men sit side by side at the directors' table of the greatest company in the world; one is a close follower of Jesus, the other is a purse-proud materialist. Each chooses his own way and his own pay. Their life surroundings are similar; their chosen "day's work" and "day's wages" in life are absolute contraries.

Elijah was an idealist because he chose to be; Ahab was a materialist at his own choice; and both received their appropriate "wages" in this world—and no doubt in the other!

IV. What, then, to us is the measure of Labor Day?

1. That labor is the common heritage of man, but may be a slavery or a splendor according to our spirit.

2. That life itself is just a "day's work," with a "day's wages." That the main question is, how we look at our work; what we see in it; what

we put into it; what are our ideals, aspirations, enthusiasms; in other words, what "wages" we ask for our life's day's work—the pay of "an hireling" who works for dollars only, or the pay of a hero who works for the Highest?

3. And that all life is worthy which is wrought for noble ends, be the sphere of service high or low.

Browning pictures Theocrite, bending at his bench pounding shoes, and singing the while, "Praise God!" Theocrite is carried away to Rome; and then at God's behest the great archangel Gabriel "spreads his wings and sinks to earth," takes upon him the form of Theocrite, and in his lonely cell pounds shoes and sings, "Praise God!" As well content is he, since he does God's will, to toil at a cobbler's bench as to stand with splendid seeming in the sun. And his "wages" are the same in either sphere.

With this conviction life becomes great; labor becomes holy, being done for God. Splendid aspirations fill even the humblest sphere with divine meaning; and as we go out into fields of lowly service where the spiritual grain is white unto the harvest, we are thrilled by the wondrous words of Christ, "He that reapeth receiveth wages, and gathereth fruit unto life eternal!"

"And they that be teachers shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."—R. C. H.

OFFERTORY PRAYER: Our Father, make us worthy to receive the bounties of thy goodness; and make us worthy to contribute to the greatest cause on earth. And add thy benediction to our offering, for without thy blessing all we can say and do will never feed a hungry soul. We ask in Jesus' name. Amen.

Illustrative Material

SEED THOUGHTS

If the power to do hard work is not talent, it is the best possible substitute for it.—James A. Garfield.

Work is God's ordinance as truly as prayer.—George D. Boardman.

Labor, all labor, is noble and holy.—Mrs. Osgood.

Labor disgraces no man; unfortunately you occasionally find men who disgrace labor.—U. S. Grant.

Ruskin said, "Life without labor is guilt." The Master said, "By their fruits ye shall know them."

As a nation we are shutting our sons out of the field of American labor, thus filling our prisons and reformatories and almshouses with them, and are letting into that field, for full possession, hordes of foreigners who will make it a menace to the safety of American institutions, and a constant peril to the peace and well-being.—Unidentified.

Workingmen are at the foundation of society. Show me that product of human endeavor in the making of which the workingman has had no share, and I will show you something that society can well dispense with.—Samuel Gompers.

The distance between capital and labor is not a great gulf over which

is swung a Niagara suspension bridge; it is only a step, and the laborers here will cross over and become capitalists and the capitalists will cross over and become laborers. Would to God they would shake hands while they are crossing, these from one side, and those from the other side.—Rev. T. DeWitt Talmage.

CHOICE ILLUSTRATIONS ON THE THEME

HOW TO LOOK AT WORK

There is an old story of two men who looked out of the window, and one saw mud, the other stars. Don't you suppose the star-seer was the happier one? Someone has well said that grumblers seldom work and workers seldom grumble. It seems as if there isn't time for both in one life.

Anyhow, work is not anything to grumble over. Dr. Henry van Dyke says, you know:

"Heaven is blest with perfect rest
But the blessing of earth is toil."

It may be stated as a safe proposition that for every dollar earned by a child under fourteen years of age, tenfold will be taken from his earning capacity in later years.—S. W. Woodward.

LOVING WORK

Some time ago the principal of a large high school was surprised by having one of his brightest pupils say to him in a convincing tone, "Professor Bank, I believe I am not quite normal."

"Why do you think that?" asked the professor, plainly puzzled.

"Because," answered the boy, "I like to work."

The professor laughed, but the remark stayed by him, and he began to study the pupils of the school to see how many of them "liked to work." He found that a large number of them considered studying a "grind," and avoided doing any more than would enable them to pass, and so avoid open disgrace. And he began to wonder if these pupils really made up the "normal" class.

But he found out one very interesting thing, and that was that the boys and girls who liked to work were the ones who got the real delight in life. They were the pupils who were bound to achieve success.

AD INFINITUM

Two men stood watching a steam-shovel at work. With a clatter and a roar the shovel bit into the steep bank, closed on a cartload of earth, and dumped it on a waiting flat car.

"It makes me wild," said the first onlooker, "to see that monster taking the bread out of good men's mouths. Look at it. Why, it's filling up those wagons faster than a hundred men with picks and shovels could do it!"

The other shook his head and answered: "See here, mister; if it would be better to employ a hundred men with picks and shovels on this job,

wouldn't it be better still, by your way of thinking, to employ a thousand men with forks and tablespoons?"

TAKE HOLD AND LIFT

A teacher of one of our Freedmen's schools told me that one day as she sat by her window, she saw two negroes loading a cart. One of them was disposed to shirk. The other stopped, and looking sharply at his lazy companion, said, "Sam, do you expect to go to heaven?" "Yes," was the reply. "Then take hold and lift," said the other. There was profound philosophy in that remark. There are scores of Christians who expect to go to heaven who would greatly increase their chances of going there by taking hold of and lifting some of the burdens which they are letting their brethren bear alone. Take hold and lift is a good motto, a good lesson to get on Labor Day.—H.

QUOTABLE POETRY

THANK GOD FOR WORK

Thank God for the swing of it,
For the clammering, hammering ring of it,
Passions of labor daily hurled
On the mighty anvils of the world.
Oh, what is so fierce as the flame of it?
And what is so huge as the aim of it?
Thundering on through the dearth and doubt,
Calling the plan of the maker out,
Work the Titan, work the friend,
Shaping the earth to a glorious end,
Draining the swamps, and blasting the hills,
Doing whatever the Spirit wills,—
Rending a continent apart,
To answer the dream of the Master-heart.
Thank God for the world where none may shirk—
Thank God for the splendor of work!

—Angela Morgan.

WORK

Work is the fresh air of the soul!
It clears the heavy brain,
Quickens the pulses of the mind,
Warms thought to action, and the blind
And sluggish will sunk into ease
Of ineffective lethargies,
It stirs to life again.

—Susan Coolidge.

IS TOIL A TREADMILL?

Is toil but a treadmill? Think not of the grind,
But think of the grist, what is done and to do,

The world growing better, more like to God's mind,
By long, faithful labor of helpers like you.
—James Buckham.

LABOR DAY SUGGESTIVE TEXTS AND THEMES

The Divine Toilers: "My Father worketh even until now, and I work." John 5:17.

The Limitation of Ambition: "Seekest thou great things for thyself? Seek them not." Jer. 45:5.

A Man's Job: "Quit you like men, be strong." 1 Cor. 16:13.

A Personal Providence: "I am poor and needy, yet the Lord thinketh upon me." Ps. 40:17.

Triumphant Trudging: "They shall walk, and not faint." Isa. 40:31.

Unnecessary Burdens: "It seems good to lay upon you no greater burden than these necessary ones." Acts 15:28.

A Choice of Masters: "Being made free from sin, ye became servants of righteousness." Rom. 6:18.

The Sin of Indifference: "And by chance a certain priest was going down that way; and when he saw him, he passed by on the other side." Luke 10:31.

The Base Line: "Beginning at Jerusalem." Luke 24:47.

The Christianizing of Commerce: "Her merchandise and her hire shall be holiness to the Lord." Isa. 23:18.

A Life for a Life: "I came that they may have life. . . . I lay down my life for the sheep." John 10:10-15.

The Peril of Prosperity: "After they had rest, they did evil again before thee." Neh. 9:38.

The Dog in the Manger: "Ye entered not in yourselves and them that were entering in ye hindered." Luke 11:52.

A Man and His Brother's Burden: "And it came to pass in those days, when Moses was grown up, that he went out unto his brethren, and looked on their burdens." Ex. 2:11.

Glorifying the Commonplace: "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of the least of these, ye did it unto me." Matt. 25:40.

The Tragedy of Success: "For what shall a man be profited, if he shall gain the whole world, and forfeit his life?" Matt. 16:28.

FOR THE EVENING SERVICE

TITLE: *Work as a Means of Grace.*

TEXT: "And because he was of the same craft, he abode with them and wrought, for by occupation they were tentmakers." Acts 18:3.

THE SERMON OUTLINE

INTRODUCTORY: Among the Jews in early times it was customary to teach all their children the full details of some useful calling. It is re-

corded as a saying of one of the wisest of the rabbis that "he who would not bring his son to a trade was as if he forced him to be a thief." Christ's disciples were workingmen. Christ himself was a carpenter. Here we see that Paul was a tentmaker. Work is honorable. It may also be very wholesome for us and usually is.

I. Consider, first, some facts in regard to Paul's conduct as a worker.

1. Paul chose a decent and reputable calling. No one can doubt that tent-making was above reproach as a business. Some occupations in which men engage today are neither decent nor honorable—saloon-keeping, etc.

2. Paul sought consistent companionship in his business. Aquila and Priscilla were intelligent, high-minded and companionable to this man of God. Bad companionships, ill-mated partnerships, have wrecked many a business.

3. Paul found opportunities to do good when hardest at work. Probably he was the means of the conversion of Aquila and Priscilla, and we know that they became so spiritually intelligent that afterwards he sent the young and eloquent Apollos to them to be "instructed more perfectly in these things," before he was to start out to preach.

II. Note, secondly, some advantages growing out of the fact of Paul's laboring with his hands.

1. It put him alongside the people and in sympathy with them.

2. This contact with the people enabled Paul to appreciate their needs and how to meet them. It is not always the fault of the poor that they do not get along better. They do not know how. They can be taught by those who will take the necessary steps to learn and appreciate their needs.

3. Paul's work in Corinth evidently brought cure for the despondency he was in when he came there. Work is wholesome for an individual. It is wholesome also for the church. There is nothing like exercise to keep people warm and well.

4. Paul's work deepened his personal love for Christ and his cause. Business is a means of grace when the underlying motive for doing is love of Christ and a purpose to do his will in the spot where he has placed us. "Prayer and provender hinder no man's journey."

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Down to Sleep; or Up to Work.*

Boys and girls, this is Labor Sunday. Tomorrow is Labor Day. It is well to have some days in the year when attention is called to the subject and importance of labor. We are all familiar with the evening prayer of childhood, "Now I lay me down to sleep." Do we know the morning prayer?

"Now I get me up to work,
I pray the Lord I may not shirk.
If I should die before the night,
I pray the Lord my work's all right."

The atmosphere of the Bible is the spirit of toil and industry. It is a workaday world which we see in the Bible. While there are kings and

queens in the Book, for the most part the characters of the Bible are men who tend sheep and plow fields and draw their nets, and women who conduct the affairs of the household. There is no comfort for lazy folk in the Bible. Everywhere the air is full of the spirit of action. One book of the Bible is called The Acts—more properly the book of action. The highest example of industry in the Scriptures is Jesus himself.

A Japanese "boy" came to the home of a minister in Los Angeles recently and applied for a position. Now it happened that the household was already well supplied with servants, so the minister's wife said, "I am sorry, but we really haven't enough work to keep another 'boy' busy." "Madam," said the Oriental politely, "I am sure that you must have. You may not know what a little bit of work it takes to keep me employed." One does not have to go to Japan to find such people; they can be found in some of our American communities too.

THE SUNDAY SCHOOL LESSON

TITLE: September 5: *The Tent of Meeting.* Exodus 33.

GOLDEN TEXT: "Jehovah spake unto Moses face to face, as a man speaketh unto his friend." Exodus 33:11.

TEACHING THE LESSON

Friends who walk together impart their secrets to each other. Noah walked with God and God revealed a great secret to him about his intended destroying of the old world and saving him in the ark. Abraham walked with God and God took him into the most intimate relation, saying, "Shall I hide from Abraham the thing which I do?" There are Christians today who walk with God and how often he sweetly unbosoms himself to them, at the time of prayer, in the quiet hour of meditation and communion, while pondering his Word, or in the Holy Supper, as when Christ made himself known to his disciples in the breaking of bread. What are some of the secrets God imparts to those who are his friends? I. *Salvation itself* is one of the secrets God imparts to those who are willing to be his friends. II. Another secret he imparts is *the meaning of his Word.* To many the Bible is a book of enigmas, a volume of dark sayings they cannot understand. But just as a lover "can read between the lines" in the letter he receives, so through friendship with God and the gift of the Holy Spirit the "deep things of God" become plain and full of helpfulness and comforting assurance to the soul in touch with him. III. Still another secret he imparts to those who live in fellowship with him *is that of guidance.* "I will instruct thee and teach thee in the way which thou shalt go." Be alert to understand his providence, learning to follow his leadings. IV. Another secret God imparts to those near him, in fellowship with him, is *the meaning and blessedness of heaven.* They "lay hold on eternal life." Heaven is in them before they get to heaven. All the way to heaven is heaven to those who live in full fellowship with God.

ILLUSTRATIONS

GOD'S COMPANIONSHIP

A happy Christian one day met an Irish peddler and exclaimed: "It's a grand thing to be saved!" "Eh?" said the peddler; "it is, but I know something better than that." "Better than being saved?" queried the other. "What can you possibly know better than that?" "The companionship of the Man who has saved me!" was the unexpected reply.

FRIENDSHIP WITH GOD

Two courtiers in attendance upon the Roman emperor who was then witnessing the public games, strolled into some gardens. Entering a house which happened to belong to a Christian, they were attracted by the manuscript life of the hermit Anthony. As pastime one of them began to read it, but his curiosity soon grew into a deep conviction, which made him cry out to his friend: "What attainment do we propose to ourselves so great as to be intimate friends of the emperor? And even when arrived at how unstable and full of peril is the position? But here I read that if I wish to be a friend of God, he will receive me immediately!"

RELIABLE FRIENDSHIP

One of the shortest, simplest, but most suggestive stories ever told at Hill Street Baptist Chapel, Swadincote, where a large Brotherhood meets every Sabbath, was of a humble but noble Christian woman, who, as she lay dying, overheard the doctor whisper to the nurse, "She's sinking fast!" The dying woman smiled and replied: "I'm not sinking; I can't sink through a rock!"

UNITED WITH CHRIST

An aged Christian spoke with so much confidence of her salvation that a friend thought to chide her a little for over-confidence. He said: "What would you think if you were to slip through the fingers of Christ, after all?" "Oh, I cannot," said she, "I am one of his fingers." That was Scriptural: "Now ye are the body of Christ, and severally members thereof." He has constituted himself our very selves, even including this body of ours; for, "Know ye not that your bodies are members of Christ?"

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday, September 5

Monday, September 6

Tuesday, September 7

Wednesday, September 8

Thursday, September 9

Friday, September 10

Saturday, September 11

SUNDAY, SEPTEMBER TWELFTH

THEME: *The Uplifted Face.*

SUGGESTED SCRIPTURE READING: Joshua 1: 1-18.

SELECTED HYMNS: "Father, whate'er of earthly bliss."—A. M. Toplady. "The King of love my Shepherd is."—H. W. Baker. "Cast thy burden on the Lord."—Anon. "There is a safe and secret place."—H. F. Lyte. "Who trusts in God, a strong abode."—J. Magdeburg.

SALUTATION: "Thus saith the Lord: O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins." "Return unto me, for I have redeemed thee." "And ye shall seek me, and find me, when ye shall search for me with all your heart."

INVOCATION PRAYER: Blessed be thou, O God, who callest us to the light of thy love, and givest to us each day the treasure of fresh opportunity. May every passing hour enrich that which is approaching, with the assurance of thy grace. Ever asking, seeking, knocking, we come unto thee, O Lord. Hear us, and open the door of thy mercy to us. Grant that in our seeking we may find thee; and, finding, know thee; and knowing, love thee, our Father, Friend, and Redeemer evermore. Above all, show us how, instead of always asking from thee, we may learn to bring thee gifts; and to lay at thy feet our hearts and lives to be used by thee as thou wilt. We thank thee for all thou hast been to us in Jesus Christ. How wonderful the depth of thy love,—how inexhaustible thy mercy! We praise and bless thee for every gift of grace—for all happiness that we have ever known, for all that makes life sweet, and friendship tender and holy—for every voice that has spoken words of inspiration, and every hand that has helped in the conflict of duty and opinion, in the difficulties, hardships, and disappointments of the soul's endeavors after good: for the consolations of thy still small voice; for the hope that keeps us with our faces towards the dawn; and the faith that holds us steadfast till our work is finished. We thank thee for the home life and the home love, and for the ideals and labors which we share with our beloved. We confess that we have so often forgotten the blood of Christ upon us, and his name written above our own. We acknowledge with shame our apostasies—our worship of luxury, ease, and wrong, to the exclusion of the thought of our immortal souls—our selfishness; our trust in material things; our oblivion of Christ's love and lowliness. We have shut our eyes to thy blessed way, and hardened our hearts against thy holy purposes; and been perversely obstinate to thy gracious call. Save us from mean ambitions; and the degradation of covetousness; and every crooked policy. Stand between us and our sins, O Christ of God—and let thy wounds for us, and our own tears plead for our pardon. Let thy love be the watcher of our threshold through the dark, and thy grace our guide through the day, till the shadows of our mortal life be overpast, and we reach our home with thee. Set thy cross in midway of our going lest we wander and miss the vision of thy mercy. Keep ever above us the promise of the morning star. Help us to walk life's journey to the end, with purity

of purpose and honor of achievement, upholding us in climbing ways, until we see thee face to face. Through Jesus Christ, our Lord. Amen.

THE SERMON

TITLE: *The Uplifted Face.* 5-2,1-3 m.

TEXT: "Then shalt thou lift up thy face without spot." Job 11:15.

THE SERMON OUTLINE

INTRODUCTORY: This phrase is extremely beautiful as a figure of speech, and at the same time very suggestive as a fact in religious experience. It expresses the attitude of a soul at peace with God according to the provision and terms of the gospel. It suggests at least five things:

I. First, confidence. Confidence is involved. For a man without peace and confidence will hang his head with guilt and shame, not lift it up without spot. It would be well for us to cultivate more of the grace of the uplifted face, the look of trust and confidence in our heavenly Father. He is good; his attitude toward us is loving; his acts are wise. Let us lift up our faces toward him without spot, without any dark frown of distrust or doubt.

II. Again, in the uplifted face fellowship is involved. We dare to look steadily, with the uplifted face, upon those we know and love, and who we are sure know and love us. "Then shalt thou lift up thy face without spot," when you have fellowship with God; not alone when you have confidence in him, but when you know him, are on terms of intimacy with him.

III. Furthermore, a degree of happiness and cheer is involved in the face uplifted without spot. The uplifted face implies a degree of happiness, and increasing happiness results from the uplifted face. Do we realize the fact that there is help and cheer in the state of looking up? Look up into the sky. See the hilltops, the fleecy clouds, and the blue heaven beyond. The fact is we all look down too much. We look down when we are at work, when we are thinking, when we are troubled, when we are ashamed, and when we are sorrowful. Looking down is usually the sign of some sort of burden being on the heart or mind. Not that it is wrong to look down. Not that we should pay less attention to work or duty. But we must learn to look up. We must learn the soul-expanding look. We must have the cheering change of the upward look, also the resting change as one lifts his eyes occasionally from the book he is studying. We must not live in a despairing or despondent attitude. The upward look brings freedom and cheer and hope. Look up. Lift up your eyes without spot and you will see the hills and the trees and the stars and the blue heavens beyond. This will calm you and steady you and comfort you.

A woman who had lost her firstborn and only child fell into a settled state of sorrow and melancholy. She was a Christian, but she seemed to find it impossible to be comforted. A wise friend told her to look up, to try looking up into the sky often every day. She testified that it broke the spell of her melancholy, and that it had proven an immense help and comfort to her.

Let us lift our eyes and our hearts with them to larger and nobler things, to joyous things. David in exile once exclaimed, "I will lift up my eyes unto

the hills, from whence cometh my help." What David saw was the temple and the prayers that ascended from it, the sacrifices there offered, with the smoke ascending to heaven. He heard the music of the temple choir. He became conscious of the truths there uttered, and they became real and precious in his memory. Yes, he came into fellowship with God himself. This is the advantage of the upward look. It brings us both consciousness of God and into fellowship with him. David was an exile, but by the upward look he saw these things, heard them, realized them.

IV. Fourthly, purity also is hinted at here. The face without spot is clean and pure. The spots make it unclean and in need of cleansing. "Lift up thy face without spot." Cleanse your heart, your mind, your thoughts —cultivate purity that you may be able to lift up the face toward God.

A young Christian woman, speaking of her mother, said to the writer recently in conversation: "Mother always believes in people who look her straight in the face." We have long given a growing son the advice: "Whenever you speak to people, look them straight in the face." There is honesty and purity implied in the face uplifted without spot. It is both a sign of honesty, and it is conducive of increasing honesty and purity of heart and motive. Let us learn to lift up our faces toward God, saying, "Search me, O God, and know my thoughts, try me and know my heart, and see if there be any wicked way in me, and lead me in the way everlasting."

V. Lastly, beauty is also implied in this phrase. The face that is covered with spots and stains has its beauty marred, and perhaps really destroyed. O that we may be able to lift our faces to God in the beauty of holiness! Holiness gives clear views of sin, and leads men personally to abstain from all appearance of evil and to teach others to do so. The holy man's skies are clear, his sun shines steadily, his eyes are on the throne, and he moves forward with unspeakable peace, and with a certainty of victory, for he sees God and cannot doubt. Holiness transforms and transfigures men; it brightens the eye, quickens the step, exalts the life, makes faith perfect, renders vocal the silent tongue, cures heartache, banishes bitterness, and satisfies the soul with all good things. Holiness is heaven on earth, and holy men and women are its ministering spirits, its earthly angels. Let us seek this beauty—the beauty of holiness. Let us strive to be able to lift up the face without spot. Let us try to realize the transforming results of the uplifted face. The change is "from glory to glory," from one degree of spiritual beauty to a higher. It is a gradual growth. The Christian is sure to grow lovely by just loving—by just going on in love for Christ. It has been fabled from old times that the graceful swan was changed from a most ugly bird into its present beauty, merely because of its constancy to its mate. But, oh, how Christian fact is sure to outrun classic fable! The soul grows wondrously lovely just by loving, by pouring out its faithful affection; and all the more so when the object of its affection is the Lord Jesus Christ, the One altogether lovely. We behold his face, Jesus' face, as in a glass, and are changed into the same image, from glory to glory, even as by the Spirit of the Lord.

OFFERTORY PRAYER: Our Father, we bring to thee the loaves of our offering, and we ask thee to break the bread as did the risen Lord at Emmaus, that we may see the living Christ through our sacrifice. We ask in Jesus' name. Amen.

FOR THE EVENING SERVICE

TITLE: *Spiritual Witchcraft.*

TEXT: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth?" etc. Gal. 3: 1.

THE SERMON OUTLINE

INTRODUCTORY: Paul's metaphor here used is derived from the popular belief in the power of the "evil eye." The word he employs referred originally to witchery by spells and incantations; but as it occurs in popular use it refers to the blighting influence of the evil eye. The spiritual life of the Galatian churches seemed to Paul as if it had been sucked out of them by the baleful glitter of some evil eye. "O foolish Galatians, who hath bewitched you?" In these words he represents them as enchanted by the arts and snares of seducing teachers so far as to act very unlike themselves. That wherein their folly and infatuation appeared was that they did not obey the truth. Paul told them plainly that their great lack was not knowledge of the truth, but of obedience to the truth they knew.

I. The enchantment of error. "Who hath bewitched you, that ye should not obey the truth?" 1. A subtle danger. An epidemic of error spreads almost like some contagious disease. It steals about in the air like fever germs and speedily works untold evil and destruction. 2. The conditions under which the fascinations of error are produced. Who hath bewitched you? What has been the cause of your decline? Maybe it came by your listening to false teachers. Maybe it was your cares, your occupation, your treasures that did it. Maybe it was your desires, or your companions, or your prejudices, or your procrastination, or your unbelief, or your want of principle, or your lack of childlike love that did it. The way to prevent a disease is to guard against the conditions under which it can be produced. 3. The result of it. It had affected both their conduct and character. The bewitchment of error always affects men unfavorably in both these respects. 4. The folly of it. In doing as they had done Paul plainly implies that they had committed a very great folly. They had gone backward, back to slavery of the ceremonial law, back to the world, back to fleshly lusts. They were very foolish in surrendering what they did.

II. The fascination of the cross. The cross should exercise a real charm over us and prevent or annul the power of all other fascinations. Fix your eye, not on the glittering eye that would fascinate you, but on the counter-charm, Christ crucified.

Let us live within the circle of the subtle influence of the cross of Christ.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Childhood Adrift.*

A little four-year-old child strayed from her home near Liverpool, Perry County, Pennsylvania, recently, and came unobserved to the bank of the Susquehanna River. A skiff was lightly beached on the shore, and the

tiny little girl got into it. The jar loosened the boat from its hold and it drifted away. After several hours had elapsed the mother missed the child and instituted a search, but without success. She then thought of the river, and went to the place where the boat had been beached, and where she and the child had so often gone together. She was filled with horror to observe that the boat was not there, firmly believing that the child had been in it and had been carried away with it. After an all-night search the child was found in the boat twenty miles away, and was returned to her almost distracted mother.

Alas, all the children who get adrift do not reach home again. There are dangers that beset children on all sides, and parents need to watch with ceaseless vigilance to save them from drifting away from the harbor of safety. And children, too, need to watch. It is easy to drift. A cork can float down stream. Be careful. Take earnest heed. Think before you act. Get the advice of your parents, your Sunday-school teacher. I heard of a man who drifted over Niagara Falls. Watch against getting into any current that will take you in the wrong direction or where you ought not to go.

THE SUNDAY SCHOOL LESSON

TITLE: September 12: *Gifts for the Tabernacle.*
Exodus 35:4—36:7.

GOLDEN TEXT: "Honor Jehovah with thy substance, and with the firstfruits of all thine increase." Proverbs 3:9.

TEACHING THE LESSON

I. Here was, first, *a great demand.* God does sometimes make demands on his people. Here he asked a costly tabernacle even though the people were but newly escaped slaves. It was a demand that could not be met without sacrifice. God's demands are not because he needs, but for the welfare of his people. They need to be saved from covetousness, which is idolatry. They need to have their characters ennobled. They need channels for the expression of gratitude and joy. But by those who truly love God opportunities for thus honoring him are welcomed with eager joy. For notice, II. Secondly, *the glorious response.* The demand for contributions for erection of the tabernacle was more than met. How did this come to pass? 1. A spirit of holy enthusiasm possessed the people. 2. This enthusiasm led them to give not only of their superfluity, but of things needful to them in daily life. 3. This spirit of enthusiasm transformed every sacrifice that was made for God into an occasion and cause of joy. The list of gifts begins with "bracelets, and ear-rings, and rings, and tablets, all jewels of gold." It goes on to "blue, and purple, and scarlet, and fine linen, and red skins of rams, and badgers' skins, and shittim wood." "The women did spin with their hands." "The rulers brought precious stones, and spices, and oil." All with the same motive. All willing-hearted. All acceptable to God. Stinginess in a Christian contradicts the cross and its lesson. We are to give proportionately, promptly, regularly.

ILLUSTRATIONS

MEMORIAL GIFTS

A check for two hundred dollars was sent to a church from some parents who said their boy had lost his life in France, and they wanted to give the money in remembrance of him. A day or two after that, says one, I was talking about the work of the church, and I mentioned this gift of two hundred dollars. A mother turned to her husband and said, "Father, let's us give two hundred dollars for our boy." The father said, "Why, what are you talking about, our boy didn't lose his life." The mother replied: "That's just the point. Let's give it as a memorial to our boy because he didn't lose his life."

"TAKE IT QUICK!"

"We should give of our substance to God's cause. "Take it quick, quick," said a merchant, who had promised, like Jacob, to return to the Lord a tenth of all that he should give him, and found that it amounted to so large a sum that he had said, "I cannot give so much," and set aside a smaller amount. Then his conscience smote him, and, coming to himself, he said, "What! can I be so mean? Because God has thus blessed me that I have this large profit, shall I now rob him of his portion?" And, fearing his own selfish nature, he made haste to place it beyond his reach in the treasury of the Lord, coming almost breathless to the pastor's house, and holding the money in his outstretched hand.

THE HEATHEN

One Sunday, when the collection was for foreign missions, the collection bag was taken to Mr. Dives, who shook his head and whispered, "I never give to missions." "Then take something out of the bag," the elder whispered in reply; "the money is for the heathen."

WHAT THE X-RAY SHOWED

It is recorded that a poorly dressed woman went to Dr. George Herman asking him to make an X-ray examination of her heart free of cost. She said she was very poor and couldn't pay. The doctor consented to do the work. But when he turned the machine a little below the heart, he saw a concealed pocket in which was a purse with five twenty-dollar gold pieces. "Your heart is very bad," he said; "you lied when you said you were poor." In like manner God knows our hearts

SQUARE UP

A member of a Brooklyn Presbyterian church was making out his checks for the month, and he sent an unusually large gift to the pastor. Dr. Carson went to see him and the man said that he had discovered that though the church was more to him than his automobile, his giving was not corresponding to that fact. And though his pastor meant more to him than his chauffeur, that fact was not revealed by his check book. So he said, "I am trying to square my gifts with my beliefs."

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday, September 12

Monday, September 13

Tuesday, September 14

Wednesday, September 15

Thursday, September 16

Friday, September 17

Saturday, September 18

SUNDAY, SEPTEMBER NINETEENTH

THEME: *Followers of That Which Is Good.*

SUGGESTED SCRIPTURE READING: Psalm 1: 1-6.

SELECTED HYMNS: "O Master, let me walk with thee."—Washington Gladden. "My dear Redeemer and my Lord."—I. Watts. "Teach me, O Lord, thy holy way."—W. T. Matson. "O, where is he that trod the sea?"—T. T. Lynch. "How shall I follow him I serve?"—Josiah Conder.

SALUTATION: "Come now, let us reason together, saith the Lord. Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."

INVOCATION PRAYER: O God, light of the hearts that see thee; strength of the thoughts that seek thee—from whom to be turned away is to fall—to whom to be turned is to rise—in whom to abide is to stand fast forever—be very present to our prayers, and hear our supplications, through Jesus Christ our Lord. O thou who art the source of eternal joy, and refuge of the pilgrim soul, be ever nigh to us as we go onward in the way of duty, for without thee our day can have no gladness, our night has no promise, our hearts are without hope, and our table is bare. Open the door of our prison-house barred with our sin, and bring us into the wide liberty of thy grace. Goal of our heart's desire—strength of our life—hope of our soul's endeavor, fold us about with thy mercy; illumine us with thy grace; comfort us in our disappointments; save us from ourselves and from our sin; and bring us again to thee.

There is no sorrow which thou wilt not soothe; no darkness which thy grace cannot illumine; no broken heart which thy pity cannot heal; no weakness which thy mercy will not pardon. Speak, therefore, to us, that we may live in thy love, and have gladness again within us. In the garden of our remembrance, stir the dead leaves, O Christ, and let the roses quicken again. Here let thy love prevail against our self-will and ignorance. Here let the peace of thy presence be full of inspiration and of gladness; that we may learn the secret of true service, which is ever with thee. Through Jesus Christ our Lord. Amen.

THE SERMON

TITLE: *Followers of That Which Is Good.*

TEXT: "And who is he that will harm you, if ye be followers of that which is good?" 1 Peter 3: 13.

THE SERMON OUTLINE

INTRODUCTORY: Peter often refers to the persecutions the early disciples had to undergo. They frequently had to forfeit their only posses-

sions; but they had a reserve inheritance. They were sustained by God's Holy Spirit, by a reliance upon Christ's infallible promises, and by an undoubting confidence in the life to come. Believers might suffer, but they could take no real harm. While this was one application made to those to whom the First Epistle of Peter was written it also had another application to them and to us. It says that if a man be a follower of that which is good, it is probable that no one will have any desire to harm him. But even if evil is planned, it is certain that no one can have the power to do him any real harm. The providence of God in a peculiar manner watches over the righteous to preserve them under all events. When God's favor rests upon us, man's enmity is either in a great measure disarmed or else it is thwarted. "For the eyes of the Lord are over the righteous, and his ears are open unto their cry." "Who is he that will harm you, if ye be followers of that which is good?"

The figure here seems to be that of a path pursued.

I. Those who follow that which is good walk in a straight path. It is not crooked, tortuous, troublesome, full of hard decisions. The path of right may be narrow and sometimes hard, but happily it is straight. It is really easier to be an out-and-out Christian, to be clear over on the right side of moral questions, to have no questions of compromise—to walk straight.

II. Then, too, those who follow that which is good walk in a safe path. This is the special, most prominent fact the apostle is asserting. The way, he says, however straight or hard, is a secure way. There are no pitfalls, snares or dangers in the path of obedience to God. The fellow travellers are safe companions. People who walk in the way of righteousness are mutually helpful. Their society is an additional security. People who walk in that way have the fellowship of God. He is always a fellow pilgrim with his people. They walk with God. God with them, they have absolute safety. "Who is he that will harm you, if ye be followers of that which is good?" Will God harm you? No. Because of his own paternal and infinite love. Will the events of providence harm you? No, they cannot, because the events of providence are not a blind fortuitous succession of events, but under the control of the loving heavenly Father. Will Satan harm you? No, he cannot. He is powerful—in the number of his allies, in his wonderful range of knowledge and in his cunning and invisibility—but he is under restraint. In God and Christ and the blessed Spirit we have an all-powerful defense. "We are more than conquerors through him that loved us." Will ungodly men harm you? No, they cannot. They, too, are set against the people of God, but they are also under restraint. Their own consciences, natural affection, self-interest, the customs of society, and the laws of civil government restrain them. They are also under the direct restraint of God. "Surely the wrath of men shall praise thee; the remainder of wrath shalt thou restrain." Will death harm you? No, it cannot. You will still live, and only the more immediately under the Divine care, and entirely sheltered from the attacks of foes. "Who is he that will harm you, if ye are followers of that which is good?" Why, even apparent harm is real good when it comes to the obedient soul. What men often construe as danger and disaster is simply discipline, or the preparation the Christian is getting to be able to receive the highest good.

III. Those who follow that which is good walk in a happy path. They are made happy by their sense of security, by their companionships, and by the

grace God gives along the way. Don't pity Christians. They are happy. Those who follow that which is good walk in a path of usefulness also. They exert an influence for good, they do good, their lives result in good, and they receive the reward of those who do good.

Be straight. Live a life of absolute and undeviating obedience to conscience, the Scripture and the Holy Spirit. Be fearless. Be absolutely without timidity in following that which is good. Be trustful. Have absolute confidence in the goodness and wisdom of God's dealings and leadings. Be zealous. Learn the art of absolute abandonment to duty and holy living without care of consequences.

OFFERTORY PRAYER: Help us to remember, our Father, that the first act of worship offered to the new-born Christ was that of giving. When they had opened their treasures they presented unto him gifts, gold and frankincense and myrrh. Receive and bless our offerings; bless us as we bring them, and use them for the extension of thy kingdom in the world. Through Christ, our Lord. Amen.

Illustrative Material

SEED THOUGHTS

"Followers of that which is good." The Greek word is "Imitators." The Word of God contains our copy in perfection. There we find not alone rules, but the particular tracks of eminently good individuals.

The advantage: "Who is he that will harm you?" The apostle does not absolutely say that none will do it, but he speaks of it as a thing so very unreasonable and so unlikely that it will not often happen. Yet good men are sometimes exposed to great injuries.

God's providence: "Would you not be afraid to ride in the kind of chariot Elijah had?" asked one child of another. "Not if God drove it," was the reply.

CHOICE ILLUSTRATIONS ON THE THEME

GOD'S APPOINTMENT

"Dis-appointment—His appointment;
Change one letter, then I see
That the thwarting of his purpose
Is God's better plan for me."

PROTECTION OF GOD

So long ago as the time of William Penn the efficacy of arbitration was demonstrated. He proposed to come to America without any weapons and treat with the worst savages. Charles II scoffed at him and said, "What! venture yourselves among the savages of North America! Why, man, what security have you that you will not be in the war-kettle within two hours after you set foot on their shores?" "The best security in the world," said William Penn. "I doubt that, friend William," said the king. "I have no idea of any

security against these American cannibals but a regiment of good soldiers with their bayonets and muskets: and I tell you beforehand, with all my good-will for you and your family, to whom I am under obligations, I will not send a single soldier with you." "I want none of your soldiers," said William Penn. "I depend upon something better." "On what?" asked the king. William Penn answered, "On the Indians themselves, and their moral sense, and the protection of the Almighty God." And it is a fact in American history, that for seventy years the red men kept that treaty, and it was not broken until the white man broke it.

PRAYER FOR PROTECTION

In the old days some missionaries to the Fiji Islands were threatened with destruction by the enraged natives, and had no means of defense but prayer. Their enemies heard them praying, and became fearful and fled. The reason given by one of them was: "They found you were praying to your God, and they knew that your God is a strong God; and they are gone."

PROVIDENTIAL PROTECTION

St. Augustine was saved from death by a mistake of his guide, who lost the usual road—the road in which his enemies lay in wait to murder him.

FOR THE EVENING SERVICE

TITLE: *Borrowed Religion.*

TEXT: "Give us of your oil." Matthew 25: 8.

THE SERMON OUTLINE

INTRODUCTORY: It was want of oil that prevented the five virgins from being able to enter the marriage feast. At the last minute they sought to borrow, but could not. The religiously unready cannot borrow religion. They cannot be supplied by others.

I. Notice how closely the unprepared resembled the prepared for a time. Alike invited; alike had lamps; alike came as far as the door. The difference between those who are Christians and those who are not is not always easily distinguished. Outward appearance and actions do not always decide. The question lies within the heart. The gates of heaven may prove a sad test to many.

II. Note again, that the bridegroom came at the most difficult time for them to make up for their lack of preparation. It was at "midnight." At that hour there was poor opportunity for buying oil. The hour when that crisis comes is a poor time to prepare for death. It is indeed the most unfavorable time. There are the medical attendants, the hurried business to be attended to, the weeping, the farewells, with little opportunity to attend to eternal things. No hour is so unfavorable in all a man's life as the closing hour.

III. But this is a message for the living, and conveys especially a warning as to the folly of trying to borrow religion. The foolish virgins unprepared tried to borrow. "Give us of your oil." Trying to borrow religion is a

common resort of many. 1. People try to borrow religion from their friends. A young man says he is safe because his mother is a Christian, a husband because his wife is, etc. Men hold property and conduct business "in the wife's name," but they cannot have religion in that way. 2. Some borrow religion from a past experience. They had some religious emotions years back and found on that their hope. A man cannot live today on the heart beats of the last month. An "old experience" will not take the place of a present and vital relation to Christ. 3. Some borrow religion from ritualism. They think they are safe because they have been baptized or go to church or go through ritualistic forms. But they may have no more life than moving waxwork figures. People may have the form of religion and at the same time "deny the power thereof." 4. Some borrow religion from a false view of God's mercy. God is infinitely merciful, but he is holy and just, too. Mercy is free at the foot of the cross, but men who borrow religion do not seek it at the cross of Christ.

Be warned against the mistake of trying to borrow religion. It must be a vital possession of our own, sought and obtained from God.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Making Things Go Smoothly.*

The other day a peddler drove by crying his wares, and each time the wheels of his wagon rolled round there was an unearthly squeak and a creak that grated harshly on the ears that had to listen to it. It was a symbol of many lives that creak, being rusty about the gearings and squeakingly move with difficulty, for want of lubrication.

There is a story of an old man who carried a little can of oil with him everywhere he went, and if he passed a door that squeaked, he poured a little oil on the hinges. If he came to a gate and it opened hard, he oiled it. And thus he passed through life, lubricating all the rusty, squeaking and hard places, and making it easier for those who came after him. He filled his can daily, and carried it with him to lubricate—when and wherever needed. Blessed is the girl or the boy who carries an oil can to lubricate life and make things go smoothly.

There is a fine chance to do this in the home. There is a fine chance in school. There is a fine chance in your church or Sunday-school class. Men are needed for positions in the business world who fit in the machine well—who do not make friction. Part of a young man's wages is paid for the work he does, and part for working into the organization harmoniously. Boys and girls are valued who are pleasant, who do not go through their days with a grouch. Young people, carry an oil can.

THE SUNDAY SCHOOL LESSON

TITLE: September 19: *Obedience to Law* (Temperance Lesson).

Leviticus 26: 1-46

GOLDEN TEXT: "Drink no wine nor strong drink, thou, nor thy sons with thee." Leviticus 1: 9.

TEACHING THE LESSON

Law is meant not alone to punish offenders, but also to bring aid to those that are oppressed, wronged or that suffer ills. Prohibition is the law of our land. It is the duty of every citizen to obey that law. I. *Lawlessness is the sign of Antichrist.* It is the power of dissolution and disintegration, whereas Christ is constructive. II. *Every law takes from the individual some part of his right to do as he pleases.* Unless such right is joyfully surrendered for the good of all, no nation can exist. Anarchy would reign. III. *To be just, human laws should be based on the law of God,* the eternal principles of right and justice. IV. *There is always in every nation an immense mass of selfishness that must be held in check.* Remove the club and it will run riot and destroy society. When the Boston police went on a strike, leaving the city unprotected, instantly the streets were filled with rowdies and looters. In these days of lawlessness, especially in trying to break down the liquor prohibition law, these words of Abraham Lincoln are worthy of the attention of all:

"Let every American, every lover of liberty, every well-wisher to his posterity, swear by the blood of the Revolution never to violate in the least particular the laws of the country, and never to tolerate their violation by others. As the patriots of '76 did to the support of the Constitution and laws, let every American pledge his life, his property and his sacred honor. Let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and his children's liberty. Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in the schools, in seminaries, and in colleges; let it be written in primers, spelling books and almanacs; let it be preached from the pulpit, proclaimed in the legislative halls, and enforced in the courts of justice. In short, let it become the political religion of the nation."

ILLUSTRATIONS

WHAT LIQUOR WILL DO

A temperance orator was being constantly interrupted by a man in the audience. When the speaker condemned whiskey, the interrupter broke in with: "But it's a medicine. A strong glass of hot whiskey and water will break up a cold." "And eight glasses will break up a home," the orator retorted.

BAD BUSINESS

An English drinking fountain (water) was closed because it was suspected of containing fever germs. In the same town, a saloon bearing the name, "The Fountain," was permitted to run and pour forth a continual stream of misery, crime, poverty, suicide, insanity.

IT HURTS ANYWAY

A splendid surgeon was called to go ten miles into the country to amputate the leg of a farmer who had been injured in his machinery, but the surgeon drank so freely before and during the ride that he was not able

properly to perform the operation. He failed to protect some of the severed nerves, and the patient now spends many sleepless nights and days suffering, from which the doctors say nothing but death will relieve him.

This unfortunate man has always been strictly temperate, his children and grandchildren are sober and industrious, and there is not a saloon within ten miles, but you couldn't convince any of that household that whiskey won't hurt you if you let it alone.

THE CAUSE OF STRIPES

Three hundred convicts in the penitentiary of Alabama were asked by its chaplain how many of them owed their convict stripes to the use of liquor and 281 rose to their feet.

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday, September 19

Monday, September 20

Tuesday, September 21

Wednesday, September 22

Thursday, September 23

Friday, September 24

Saturday, September 25

work—co-operative work—all energies directed to the one great end. The result was the most magnificent building the world has ever seen. That was practical lay co-operation, and what the church needs today is more of it. It is only as every man finds his work and strives to do it that the church will leap forward with sudden, mighty and victorious strides toward her day of glory.

Now, the grand triumph of the kingdom is coming, we may be sure of that; but it is to be hastened only as all God's people arouse to do their part. Not simply as the watchmen on the walls of Zion do their duty, but as the multitudes of the saved go out after the multitudes who are not saved. What is needed is more of that life-giving, vitalizing fire of God's Holy Spirit which will arouse every individual Christian to earnest, consecrated, soul-winning work. "Every Church a Band of Missionaries" is the title we have seen of a tract. We have never read the tract, but the title is very suggestive. A good deal has been said of late about the importance of having "able ministers" in our pulpits, and no doubt it is important. But might it not be well to call the attention of the members of our churches to the fact that it is more important that they should be able workers than that they should have able pastors; especially such as fill that popular idea of men unusually gifted as public speakers and sermonizers? Only as our churches become bands of missionaries—only as they become bands of "able workers," in fact, only as the rank and file of Christians are enlisted in active service for Christ, will his kingdom advance as it ought.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *The Rally Roll Call.*

We have all laughed at the reputed story of Pat Murphy, at the battle of Trafalgar, whose version of the battle was as follows: "Lord Nelson came on deck and said, 'Is Pat Murphy on board?' And I said, 'Here I am, me Lord.' Then said his lordship, 'Let the battle proceed.'" And yet, while this was written for a joke, there is more to it than we are apt to think. For if it had not been for the Pat Murphies, or the John Joneses or Tom Smiths and others who were on hand, there would have been no victories for the Nelsons, Wellingtons, Napoleons or Grants who now live in history as great commanders.

This is the day of the Rally Roll Call. Are you here? Are you ready? Let the battle—the battle of the year, the battle for righteousness, the battle carried on in Christ's name and in his behalf—let the battle proceed.

When an army company hears that bugle-call, it is the duty of every man to look for the flag, get to it as quickly as he can, and defend it to the last. Although our Sunday-school company has not been disbanded during the summer, it has been much scattered, and we need to make a special effort to get together again, that we may devote ourselves to the honor of the colors which our great Captain has commanded us to defend and advance. We need every member of the school to help in holding up the cross of Christ before others by living daily a Christ-like life. To become Christ-like we need to study his words and deeds in the Sunday-school and out of it.

THE SUNDAY SCHOOL LESSON

TITLE: September 26: Review: *Early Leaders of Israel.*

GOLDEN TEXT: "Let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith." Hebrews 12: 1, 2.

TEACHING THE LESSON

Again we suggest to the pastor that it is better to speak on the Golden Text on review Sunday than to try to conduct a public review. Even if he is regularly teaching a class, the same may be true. The names, the labors and accomplishments of the early leaders of Israel can be woven in as illustrations while such comment as the following is being made on the Golden Text. In that text the reference is to the Olympic races. Multitudes of people gathered to witness. The victor to be crowned in triumph. His name called in the streets. His home, father, history celebrated in song. A statue erected in his honor. I. *Christian life is a "race."* It requires exertion. We cannot be carried to the skies on flowery beds of ease. We must expect to put forth effort. We must expect to lighten ourselves of every unnecessary burden, and run with downright earnestness. II. *The Christian life is a race "encompassed about."* We are a "spectacle to men and angels." Spiritual beings watch our progress. Many—spoken of as like "a cloud." And their interest in our race is to see how we run. We are warranted in believing that the angels and our friends in glory are interested witnesses of our race toward heaven. III. *The race is "set before us."* It is for us to choose whether we shall run in the direction we ought. The task is before us. We must run if we would win. What goal we reach depends on whether we run in the way that leads to God. IV. *The race set before us must be "run with patience."* We must endure. We must stick steadily to the task. We must lay aside every weight. We must turn not aside, neither to the right hand nor to the left. We must not grow disheartened, but steadily, persistently, progressively run with patience the race set before us. V. But let us not forget that we have this *one great privilege and inspiration of "looking unto Jesus."* He is the author and finisher of our faith. He has gone over this course before us. He knows the difficulties of the way. He knows the tests of endurance. But he stands at the goal. Fixing our eyes upon him we run—"looking unto Jesus." His presence there inspires us. He will crown us when we win.

ILLUSTRATIONS

EXCESS BAGGAGE

It is a significant fact that the Roman word for baggage was "impedimenta"—meaning something, or things, that impede progress. Tourists who are at all experienced soon learn to travel light. "Wherefore," said he, "laying aside every weight, and the sin that doth so easily beset us, let us run with patience the race that is set before us."

This, then, is his first counsel: If you are going to run, run light. To run well, you must lay aside your weights. To travel comfortably, you must do away with excess baggage.

THE WEIGHT OF WORRY

I read an account, taken from a railway journal, which says that moonlight is especially dreaded by engineers. People wonder that accidents should happen on bright moonlight nights. But the engineer would rather plunge through deepest darkness. On a bright moonlight night he is constantly in a state of nervous tension because of confusing shadows ahead. Right across the track lies a shadow. A few rods away it looks precisely like a man lying there. Then a cow or a horse or a tree seems to be lying athwart the rails. It is only a shadow. He is kept in a constant strain by these apparitions, until he almost begins to doubt his senses. Many an engineer reaches the end of his run on a moonlight night tired in soul and body merely from his constant fight with shadows. But engineers are not the only people who weary themselves with fighting shadows—imaginary trouble. It is a besetting sin—a hindering sin—with far too many of us.

THE WEIGHT OF SIN

"Wherefore, laying aside every weight and the sin that doth so easily beset us, let us run with patience." Sin. Sins! The weight of an unforgiven sin—what a weight it is! The weight of unsubdued sin—it is like the handicap of mutineers on a vessel. Until mutineers are put in irons and kept from doing harm, or else are changed into obedient and righteous seamen, the vessel can make no headway. The weight of unsubdued sin is a heavy handicap to a Christian.

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday, September 26

Monday, September 27

Tuesday, September 28

Wednesday, September 29

Thursday, September 30

Friday, October 1

Saturday, October 2

SUNDAY, OCTOBER THIRD

THEME: *Awakening Memories of Christ* (Lord's Supper).

SUGGESTED SCRIPTURE READING: 1 Pet. 1: 1-21.

SELECTED HYMNS: "More love to thee."—E. P. Prentice. "Nearer, my God to thee."—Sarah F. Adams. "As pants the heart for cooling streams."—Anon. "O for a closer walk with God."—W. Cowper. "O Lamb of God, still keep me."—J. G. Deck. "My God, and is thy table spread."—P. Doddridge.

SALUTATION: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." "Rest in the Lord, wait patiently for him, and he shall give thee the desires of thy heart."

INVOCATION PRAYER: Almighty God, our Father, it is by thy grace that we attain unto holiness, and it is by thy light that we find wisdom. We humbly pray that thy grace and light may be given unto us in this service, so that we may come into the liberty of purity and truth. Wilt thou graciously exalt our spirits and enable us to live in heavenly places in Christ Jesus? Impart unto us a deep dissatisfaction with everything that is low and mean, and unclean, and create within us such pure desire that we may appreciate the things which thou hast prepared for them that love thee. Wilt thou receive us as guests of thy table? Give us the glorious sense of thy presence, and the precious privilege of intimate communion. Feed us with the bread of life; nourish all our spiritual powers; help us to find delight in such things as please thee. Give us strength to fight the good fight of faith. Give us holy courage, that we may not be daunted by any fear, or turn aside from our appointed task. Make us calm when we tread an unfamiliar road, and may thy presence give us companionship divine. Meet with us, we humbly pray thee, in all the appointed means of grace, and may the joyful remembrance of this service inspire us in all the common life and service of after days. Amen.

THE SERMON

TITLE: *Awakening Memories of Christ*
(Communion Meditation.)

TEXT: "I stir up your pure minds by way of remembrance." 2 Pet. 3: 1.

THE SERMON OUTLINE

INTRODUCTORY: The Lord's Supper is a sweet and simple memorial service with the single purpose of awakening in us memories of Jesus.

I. Remembrance kindles love. Like looking upon some keepsake, some memory token. The young girl looks upon a ring a dying playmate gave her. The mother looks upon the little garment of her departed child. We

sit and open letters of a departed friend. Old associations come back; love is freshened up. We forget Christ. He wants us to remember him. It is a mighty help to us in our spiritual life when we do, kindling love afresh and forming in our hearts new purposes of devotion. We, therefore, need and should greatly prize the return of the sacramental season. As Christians we all need these periods. We need them because of the busy hurry of life, because silent times are times of growth, and because of the new kindling of affection, and the inspiration to Christian service they bring. Let us stir up our minds by way of remembrance.

II. Some things to recall. 1. His death on the cross. But with this also the fact that he is a living Saviour. It will do us good to go back frequently in the cross and see him dying there to save us. "See from his head, his hands, his feet, sorrow and love flow mingled down," and then say, "Never was sorrow like that sorrow; therefore never was love like that love." 2. Recall his loving words to you, "Blessed are the poor in spirit." "Blessed are the pure in heart." "Blessed are ye when men shall revile you." "Come unto me all ye that labor and are heavy laden." "As the Father hath loved me, so have I loved you." "I have called you friends." "I go to prepare a place for you." How many his loving words! Recall them. Be stirred up to remember them, that your meditation of him may be sweet. 3. Recall his walks with you. After he had gone the disciples talked of him to one another. Doubtless not alone his words were recalled, but his walks with them over the hills and fields of Galilee, his coming to them on the lake in the storm, his taking them up with him on the Mount of Beatitudes and of Transfiguration. It is sweet for us to recall the seasons when Jesus has been with us and the walks we have had with him. 4. Recall all the associations of his life, as did the disciples after he had gone. They thought of him in his deeds of kindness. Thought of him in the upper room where he broke bread with them and gave them his parting message. Thought of him going out to the garden, in Pilate's hall, on the way to the cross, and then as crucified on Calvary's hill. Let this communion be a time when we stir up our minds afresh to remember Christ.

An Eastern fable tells us that when Zaccheus was old he still dwelt at Jericho, humble and pious. Every morning at sunrise he went out for a walk, and always came back calm and happy for his day's work. His wife one morning secretly followed him and watched him. He went to the tree from whence he first saw the Lord. He poured water about the roots, pulled the weeds and passed his hand fondly over the old trunk. Then he looked up at the place where he had sat that day when he first saw Jesus. Then with a smile of gratitude turned homeward. His quiet explanation was: "It was that tree which brought me to him whom my soul loveth." "There is no true life," says Dr. J. R. Miller, "without its sacred memorial of special blessing." Communion, attendance upon the service of the sacrament of the Lord's Supper, is a watering of the roots of the Christian life. It is a keeping of the places of spiritual blessing fresh and green. There is wonderful grace and growth and sources of strength and comfort and resolution in visiting the tree, pouring water about its roots or looking up to the places where we have formerly met the Lord in the way. "I stir up your pure minds by way of remembrance." Awaken memories of Christ today. Water the roots of the tree of life.

OFFERTORY PRAYER: O thou who givest us every good and perfect gift, help us to realize the blessed obligation of giving. Help us to estimate aright our partnership with thee, and share the burden of the world's need. Help us to bring our whole tithe into the storehouse, and test thy promise of abundant supply. Amen.

CHRIST EXPECTED AT THE FEAST

TEXT: "What think ye, that he will not come to the feast?" John 11: 56.

I. What is there to cause us to fear that he will not be at the feast?

1. Our sins against him.
2. Our neglect of doing commanded duty.
3. Our lack of love for him.

II. On the other hand, what is there to encourage the hope that he will be at the feast?

1. His character.
2. His disposition to forgive.
3. His love.

DUTY AND OBLIGATION TO KEEP THE FEAST

TEXT: "Therefore, let us keep the feast." 1 Cor. 5: 8.

I. First, let us keep the feast because the obligation rests on Christ's dying command. "Keep my commandments." "Ye are my friends if ye do whatsoever I command you." "This do in remembrance of me."

II. Let us keep the feast as a public confession of Christ. It offers a blessed opportunity of testifying in the presence of fellow disciples and of the world that we are not ashamed of Christ. "I will pay my vows, now in the presence of all his people."

III. Let us keep the feast, because in not doing so we would incur spiritual loss. It is a blessed means of grace, and the loss is great when neglected. It is called a "feast" because it refreshes and strengthens the soul.

STIRRING TO REMEMBRANCE

TEXT: "I stir up your pure minds by way of remembrance." 2 Pet. 3: 1.

The power and use of memory. God uses this faculty in building up Christian character. In our coming Communion we remember especially the facts and the purpose of Christ's life and death.

I. The Gospel has a history to be remembered.

1. Bring to remembrance Christ's sufferings.
2. Bring to remembrance our sins.
3. Bring to remembrance God's love.

II. The Lord's Supper has a purpose to be remembered.

1. It is commemoration of Christ.
2. It is communion with Christ.
3. It should bring consecration to Christ.

THE LORD'S SUPPER

TEXT: 1 Cor. 11: 25, 26.

I. Divinely commanded. "This do ye."

II. A commemorative event. "In remembrance of me."

III. A proclamation to the world of the glorious fact. "Ye do show the Lord's death."

IV. A continued obligation. "Till he come."

Illustrative Material

CHOICE COMMUNION ILLUSTRATIONS

FRENCH AND AMERICANS AT COMMUNION

It was in the little French Presbyterian church at Sammur that I witnessed one of the most impressive scenes of my whole experience. Rev. J. L. Hood, the religious work director, had arranged with Pastor Dumas for a special communion service to which had been invited both the French congregation and the officers in training at the artillery school. Among the French congregation I saw only two men, and they were over 60 years of age. Pastor Dumas told me that practically all of the male members of his congregation had either been killed or were at the front. His own 17-year-old boy had just left the previous day to go into training. Mingled with this little flock gathered in the chancel to receive the holy communion, I counted ninety-four American officers and a large number of enlisted men. It seemed to me that it was prophetic of a new day for the church both in America and in France.—Rev. R. W. Veach.

VALUE OF COMMUNION

The Mohammedans used to bring so much incense into the Mosque of Omar at Jerusalem that anyone going from it carried everywhere the sweet odor, and men could tell where he had been. So men will know where we have been, if we spend much time alone with God. Let us not neglect the coming to the Lord's Table. Let us commune with him. It will prove a blessing in our lives, and it will help us to prove a blessing to others.—H.

GOD SPEAKS IN THE COMMUNION

We once had a trained nurse in our home taking care of a sick woman. She was very fond of her patient and extremely anxious to please her and to see her recover. All day long she would attend to her duties and then lie down at night to rest. What I noticed especially was this: her ears were always open for the ringing of her patient's bell or for the sound of her voice. No matter what she was doing or what other noises were made, she could always hear the call that was meant for her.

Is not that to be our attitude toward the call of God? In the midst of all the noises that surround us, our ears are to be open for one special sound —the sound of God's voice.—S. D. Chambers.

REMEMBERING THE LIVING CHRIST

A converted Mohammedan was called before the authorities for reading Christian books; but before judgment was passed he begged to be allowed to ask a question. "I am travelling," he said; "I look around for some direction and discover two men; one is dead, the other alive. Which of the

two am I to ask for advice—the dead or the living?" "Oh, the living, of course," all cried out. "Well," he added, "why require me to go to Mahomet, who is dead, instead of Christ, who is alive?" "Go about your business," were the words with which he was dismissed. In the Lord's Supper we are remembering the living Christ.—H.

FOR THE EVENING SERVICE

TITLE: *With Both Hands Earnestly.*

TEXT: "With both hands earnestly." Micah 7: 3.

THE SERMON OUTLINE

INTRODUCTORY: That is how men work in the world for themselves. Everywhere about us men are at the world's work "with both hands earnestly"; but how comparatively few there are at the Lord's work in the same zealous way. As with both hands earnestly let us clasp our God by faith, and then in the same devout spirit set about the securing our own spiritual advancement and the spiritual advancement of others. That is a good motto for us to take as we face the work that lies ahead. Let us do it with "both hands earnestly."

I. The need of earnestness.

Little can be accomplished without it. Early in life Jonathan Edwards wrote in his diary, "Resolved, that I will live with all my might while I do live."

II. The power of earnestness.

"We want men with red-hot hearts to preach to us the gospel of Christ," said a Chinese convert. It was the contagious zeal of Peter the Hermit that rolled the chivalry of Europe upon the ranks of Islam. "A bank never becomes very successful," said a noted financier, "until it gets a president who takes it to bed with him." So it is in all life, and especially in the Christian life, that earnestness conditions success, great results coming only from those who are moved by it.

III. The joy of earnest living.

There is no joy in a half-enlisted life. It is people who go at things with all their heart that get the real pleasure out of life. If one is going to be a Christian, it is better to be one out-and-out, heart-enlisted. Some Christians are too religious to enjoy sin, and too sinful to enjoy religion. Of course they are unhappy. Let us enter the Christian life with zeal. Let us go at its work "with both hands earnestly." Let us give ourselves wholly. Then we will have such joy and success as will leave us no room to question if life is worth the living.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *The Mission of Flowers.*

TEXT: "Consider the lilies of the field, how they grow." Matt. 6: 28.

A bright face and a cheerful voice are refreshing at all times, but

especially so when the clouds have covered the sun. To come down stairs with a cheerful word is as much a Christian duty as to say one's prayers.

The very presence of some persons is cheering, while others hang over us like a mist in dog-days. "Why do you say these things to him?" we heard one ask a farmer who joked with his hired man. "Oh, I like to hear him laugh," he said; and the laugh was enlivening.

A young girl was waiting in her carriage for her father. Noticing a tired workman near by, she stepped from the carriage and offered him a bunch of roses. "Would you care for these flowers?" she said simply. The man, greatly surprised and pleased, said, "I will take them home to my little girl. She is sick." So three people were made happy.

A bunch of roses was given by a woman to a young man in prison, with the remark, "I give you these in remembrance of your mother." Tears sprang from his eyes as he drew from his pocket a letter. "Please read that," he said. In a far-away city his mother had written: "O my son, what shall I write you this June day, this month of roses, your favorite flowers? I never see them but I think of my dear boy shut away from all he loves. Flower Mission Day is next Sunday, and I have prayed God to put it on the heart of someone to give you lovely flowers on that day. I would send them if it were not so far."

Wonderful chain of blessed ministry! God's love in the heart of an invalid started the Flower Mission. The roses blooming in his sunshine, the mother's prayer, the softened heart of the erring son—who shall say that chain may not bind these hearts in fellowship in heaven? Boys and girls, be flower-givers. Give those that grow. But give them also in smiles, in little kindnesses, in love and interest and in helpfulness to others.

THE SUNDAY SCHOOL LESSON

Fourth Quarter. Early Leaders of Israel: From Moses to Samuel. (Second Half of Six Months' Course.)

TITLE: October 3: *Israel Journeying Toward Canaan.*
Numbers 10: 11-36.

GOLDEN TEXT: "Come thou with us and we will do thee good." Numbers 10: 29.

TEACHING THE LESSON

The object which God's ancient Israel had in view was Canaan. It is described as the Promised Land, a place highly desirable. I. *The people of God are travelling toward the heavenly Canaan.* A place of rest. A place of purity. A place of unbounded wealth. A place of unceasing enjoyment. The journey begins with conversion, is continued as the soul advances in the knowledge and love of God, terminates at death. II. *It is the duty of Christians to invite others to journey with them.* So Moses asked, "Come thou with us." Some ways in which we can do this. 1. By inviting people to hear the gospel where it is faithfully preached. 2. By affectionate Christian conversation and persuasion. 3. Parents by the family

altar. 4. By the promotion of Christian education for the young. 5. By good lives. III. *The reason assigned for compliance with the request.* "We will do thee good." "The Lord hath spoken good." The first a human reason. The second a Divine reason. Both good. Both true. What hath not God said in the way of precious promises, most gracious assurances! IV. *The manner in which the invitation may be received.* 1. Some give a direct negative. Hobab did at first. "I will not go." 2. Some are deterred by pride and shame. Strange, but true. 3. Some are deterred by the trials of the way. There are trials, but God will be your guide, your helper, your all-sufficient support. Lessons: 1. The present state of God's people—it is a journeying state. 2. The happiness of God's people—expectants. Children of God. Heirs of God. Expectants of glory. 3. The true wisdom of those without—to join with and accompany God's people on their heavenly pilgrimage.

ILLUSTRATIONS

PERSONAL INFLUENCE

Dr. Heber Jones, a missionary in Korea, reports that a Korean preacher was cast into prison in Seoul some years ago with eighteen criminals. He was kept there five months. When he came out the eighteen criminals were eighteen Christians.

EARNESTNESS

The Rev. Dyson Hague of Nova Scotia, in his "Ways to Win," tells of a rather timid young member of the Brotherhood of St. Andrew, who for some time tried in vain to induce a friend of his to attend church services and Bible classes. He used to call for him every Sunday, but it was of no use. Finally, however, he won him, and when asked how he did it, replied, "Well, I got tired of calling on him so often, so at last I decided to go and board at the same house with him!" That was personal effort in dead earnest. No wonder he got his man.

HAND-PICKED

Hand-picked fruit is the best, and hand-picking is the best way to get the fruit. It is personal work that tells. It is so in business, it is so in politics, it is so in religion. Five minutes of private personal entreaty will often accomplish more in winning a soul to Christ than five months of public preaching. Close work is effective. When you talk to me, you mean me, and I know it. Try personal work. Be a committee of one. Andrew was a committee of one when he found his brother and brought him to Jesus. John and Philip followed his example. When God wanted his people delivered from Egypt, he did not send a committee. He sent one man.

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday, October 3

Monday, October 4

Tuesday, October 5

Wednesday, October 6

Thursday, October 7

Friday, October 8

Saturday, October 9

SUNDAY, OCTOBER TENTH

THEME: *Called for a Purpose.*

SUGGESTED SCRIPTURE READING: Esther 4: 1-17.

SELECTED HYMNS: "The Son of God goes forth to war."—R. Heber. "Stand up, stand up for Jesus."—George Duffield. "Soldiers of Christ, arise."—C. Wesley. "Jesus, I my cross have taken."—H. F. Lyte. "In the vineyard of the Father."—T. MacKellar. "Hark the voice of Jesus crying."—D. March.

SALUTATION: "The Lord is gracious and full of compassion, long-suffering and of great mercy. The Lord is good to all and his tender mercies are over all his works."

THE SERMON

TITLE: *Called for a Purpose.*

TEXT: "Who knoweth whether thou art come to the kingdom for such a time as this?" Esther 4: 14.

THE SERMON OUTLINE

INTRODUCTORY: The historical account in the book of Esther is familiar. Read in God's Word, sung in cantata, studied in history, and so beautiful a story in itself, probably no portion of Scripture is more familiar to old and young alike. Let us apply the lesson of Esther's call to ourselves. You may think yourself small, but no one else can fill your place. Why not believe that you are raised up by God for a purpose? That you have some special powers with special opportunities? That there is a place in which you stand that no other living soul can stand? "Who knoweth whether thou art come to the kingdom for such a time as this?" Why were you born when you were and where you were? Why are you living in this twentieth century, and especially in these early years of the century—in 1926? Why were you entrusted with health and means and position and friends and opportunity? "Who knoweth whether thou art come to the kingdom for such a time as this?"

I. Remember, first, that, like Esther, you cannot separate your interests from those of your people and your God. Mordecai made it plain to Esther that she should not escape in the seclusion of the king's palace, were she to fail of her duty. He told her that in case of her failure deliverance would arise to the Jews from another place, "but thou and thy father's house shall be destroyed." We are all bound together in a bundle of interests. "No man liveth to himself." Did the temptation ever come to you to think of yourself alone? It is the very badge of a disciple that he join

not only Christ, but his cause; that he consider not alone himself, but others. You must give yourself to Christ to make his interests your interests, his life your life, his kingdom your kingdom, his glory your glory. You must let your personal welfare merge itself into the interests of your Lord. It will never do simply to accept Christ to save us without accepting him to rule over and in us. The very act of enlisting is the offering of yourself for service.

II. Again, as in the case of Esther, not only are your interests inseparably associated with those of your fellowmen, but they are, indeed, absolutely identical. There are a great many people who think that they can be interested in religion or not, just as they please. No, they are mightily interested in religion whether they know it or not. We have seen in a religious periodical the account of a man in Texas who asked a missionary of the Sunday School Union if the Bible said anything about Sunday schools, and declared himself opposed to them. Next morning, the missionary met this same man on an early train. The man said he was going after his half-grown boy, who had run away from home, and who was giving him a great deal of trouble. "There ought to be a law to prevent such things," said the man. "There is a law," said the missionary, "the law of God." "Well, it was a bad orphan boy in the neighborhood who persuaded my boy to run away," said the father. "That shows how our homes are not safe if there are bad boys around," said the missionary. The fact is that we must train other children or ours are not safe. That is the lesson that comes right home to all Christian parents. You cannot separate your interests into one little parcel. You must train other people's children or your own are not safe. The question of the prevalence of Christianity in your community touches you whether you know it does or not. If your neighbor's yard is filthy, the disease germs will not respect your garden wall. They will come up into your windows, smite down your children or you yourself. Moral pestilence also concerns us all. If the cause of Christ suffers, you suffer; if the church suffers, you suffer; if the tone of morality suffers, you suffer; if a high ideal of Christian character suffers, you suffer with it. There are a great many people in every community who take no interest in religion; never attend church; pay nothing to the support of the gospel; and at least by their actions show that they care for none of these things. They think they can separate their interests from Christianity. Vain attempt!

III. Once more, this incident of Esther, so full of lessons, may well bring us another thought, as to what an exalted position we have been brought, and why. Was it not a strange thing that Esther, the foster child of an humble Jew, should rise from lowly rank to be Queen of Persia? Yet, if we were to say that you have been raised to the position of kings and queens, it would be poor exaltation compared with that which you have actually received. Kings and priests unto God! "Heirs of God and joint heirs with Christ!"

IV. What then are the obligations of one so highly favored? God has a purpose toward others in our exaltation. As truly as with Esther, so has he in your case. We are saved to save others. Why should not each of us feel that we have come to our kingdom for such a time as this? That we and our work fit together? Are you a teacher in the Sunday school? Who knows but what you have come to your class at this

very time to bring them all safe into the fold of Christ? Are you a young man, newly accepting the duties of church membership? Who knows but what God brought you into the church to be a wonderful blessing to the church: to meet the great need for men who will sacrifice and work and take responsibility in his name and for his sake? And how many Esthers there are, called to be queens. Society is in bondage to evil practices. Death to all that is pure and true is threatened. "Who knoweth whether thou art come to the kingdom for such a time as this?" is the message to every Christian woman. You may be Israel's deliverer if you will. Each servant of God is called for a purpose. We each have a kingdom. To it we are brought for such a time as this. A holy confidence in God's divine purpose regarding us should fill us with mighty impulse toward a heroic life.

OFFERTORY PRAYER: Our Father, we ask thee to multiply and magnify this our offering, even as Jesus multiplied and magnified the five loaves and two fishes, that it may become mighty to do much good. In Jesus' name. Amen.

Illustrative Material

SEED THOUGHTS

These words might be said to a nation. Raised up for such a time as this! But what if we should fail? Woe to the nation that fails to fulfill its solemn obligations! Raised up for a purpose, failing to perform it, entrusted with opportunities, failing to fulfill them—oh, that we may realize our day of visitation!

These words might be addressed to any church of Christ. "Who knoweth whether thou art come to the kingdom for such a time as this?" Each church has its own appointed place in the purpose of Divine mercy. Each church has its divinely appointed mission to the world and for the world. If the candle is lighted it is not lighted for itself alone, but that it may give light to all that are in the house. So when any church fails to bless others, ceases to be a light-diffusing, praying, working, soul-saving church, proving unfaithful to her solemn trust, then may that church hear God's voice saying, "Remember, therefore, from whence thou art fallen . . . or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

CHOICE ILLUSTRATIONS ON THE THEME

THE PERSON CALLED

When Great Britain went to war in 1914 there was only one man in all the country that had the knowledge and experience necessary to raise and organize a great army. Kitchener was his name. He was about to go on board a vessel and sail for Egypt when the call came to him to take charge of the great work. Suppose he had said, "No." But he felt that he was there for just this work, and he stayed and did it. So Esther felt that there was only one in the kingdom that could save the Jews from death. Perhaps she might not be able to save them, but there was a chance. She

took the chance. She dared do what she believed was her duty. And she won out. When a duty calls to us so strongly as this we may dare to do it, for it is our work. Do not let us hesitate and excuse ourselves, but gladly attempt the impossible when God asks us to do it.

SINGLED OUT FOR SERVICE

Have you ever searched through the Bible to find out how many times it mentions your own name? One verse that mentions your name is the sixth verse of the first chapter of John. "There came a man (or woman) sent from God, whose name was—(your name)." This was the way Robert E. Speer read the verse in a strong appeal to young men and women, and older men and women, at a conference. After his message one after another gave their testimony in the words of that verse, reading his or her own name into it. "There came a woman whose name was Olive," was the testimony of one young woman who was led through Mr. Speer's message to decide definitely for foreign missionary work. She is now in China, bearing witness to the true Light, that the Chinese may believe through her words.

FOR THE EVENING SERVICE

TITLE: *The Value of Enthusiasm.*

TEXTS: Mark 3:20, 21; Judges 7:5-7.

THE SERMON OUTLINE

INTRODUCTORY: A Chinese convert said: "We want men with red-hot hearts to tell us of the love of Christ." Dr. Mason said the secret of Dr. Chalmers' success in the ministry was "his blood earnestness." That was the secret of the success of Mr. Finney, and it was the secret of the success of Mr. Dwight L. Moody. "A bank never becomes successful," said a noted financier, "until it gets a president that takes it to bed with him." Said Phillips Brooks: "Let us beware of losing our enthusiasm. Let us glory in something, and strive to retain our admiration for all that would ennoble, and our interest in all that would enrich and beautify our life."

It is important for us all to know how to get and how to keep enthusiasm.

I. Enthusiasm has its foundations in faith. We must believe in the cause we have at heart if we are to maintain enthusiastic devotion. An inventor's persistent enthusiasm for his machine is founded upon faith in its ultimate success. Columbus persisted because he believed in a Western continent to be discovered. So in religion; enthusiasm is founded on faith.

II. Enthusiasm must be fed. A lamp must be replenished with oil or it will go out. It is impossible for us to keep up enthusiasm unless enthusiasm has something to feed upon. A bubbling, showy, emotional enthusiasm cannot last long. But there is such a thing as sustained and rational enthusiasm. The thing upon which honest enthusiasm lives is truth. It is when the mind dwells upon such truths as the evil of sin, the immortality of the soul, the possibility of salvation, etc., that there comes an enthusiastic interest in the things of God.

III. Enthusiasm must be watched. Unwatched, unguarded, it makes cranks and fanatics and one-sided, lop-sided people. Enthusiasm passes so imperceptibly from a desirable to an undesirable condition of character that we need to be on our guard.

There are two sources of safety. One is in contact with healthy, hearty men and women. If we associate with level-headed, sound, all-around people, our enthusiasm will be regulated and more liable to be kept in safe bounds. Another source of safety is through the study of the Bible, and the comparing of Scripture with Scripture. Indeed, this should really have been named first. But the two must ever go along together. The influence of the Bible is wholesome, and the influence of contact with sensible Christians is wholesome, and the two are mutually helpful.

IV. Enthusiasm is contagious. An enthusiastic person begets enthusiasm in others. Therefore, we should arouse ourselves in order to exert a wholesome and helpful influence. Do not permit yourself to be a drain upon others, but be yourself a source of enthusiasm. Many people are like a sponge; they take in all the time. Instead, we should be like a power-house, actually generating force. Let us each one become a center of enthusiasm and strive to make ourselves a blessing to others.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Setting the Clock Wrong.*

TEXT: "Having a good conscience." 1 Pet. 3:16.

This little sermon has a text in 1 Pet. 3:16, about having a good conscience. And I can best illustrate the text by telling you a little story about a little girl named Ellen.

"Mother," said little Ellen, "I know something the boys did at school yesterday that was dreadfully naughty."

"Do you, dear? I am very sorry," said mother.

"They set the clock wrong. Made it go fast, you know, while Mr. Saunders was out of the room, so when he came back, he let school out a whole lot too soon."

"Oh! that was a naughty thing to do," said mother; and then added, "I think I saw a little girl set her clock wrong the other day."

"On purpose, mother?"

"Yes, I am sure she knew better."

"Who was it, mother?" Ellen looked up suspiciously into her mother's smiling face; she had been caught this way, or taught this way, before.

"It is the little girl I know best."

"What sort of clock was it?" asked Ellen presently, for she was thinking that if her mother meant her, she did not have any clock.

"I suppose you could call it a watch," said mother, "for she carries it about with her all the time; it does not say 'Tick-tick,' it says 'Do this, don't do that,' it says, 'Yes, yes,' or 'No, no,' and we call it a conscience clock."

"When did you see the little girl set her clock wrong, mother?"

"She took her mother's white fan out of the drawer when she knew she was not allowed to touch it. I suppose she said to conscience, 'Don't bother me. I will not hurt it, and I will put it back right away;' in that way she

set her conscience wrong, and the clock must have stopped trying to make her do right, for the fan was found on the floor with two dolls, some cups and saucers, and a Noah's ark."

Dear little folks, look out for that little clock called conscience. Don't let it get set wrong.

THE SUNDAY SCHOOL LESSON

TITLE: October 10: *The Reports of the Spies.*
Numbers 13:1—14:45.

GOLDEN TEXT: "We are well able to overcome it." Numbers 13:30.

TEACHING THE LESSON

I. We, like those Israelites, *are on a campaign for God.* God had said, "Go over, I'll help you. It will be yours. It is a land flowing with milk and honey. All you have got to do is to go over and take it." But lacking faith, they thought best first to find out for themselves what it was worth and whether they could take it. The spies sent out. They brought back a majority and minority report. All admitted the land was good. Ten said, "Impossible to take the country—giants, walled cities, we but like grasshoppers." Only Caleb and Joshua confirmed the Lord in regard to taking the land. II. *The bad spies.* They saw only the difficulties. Difficulties determine character. Difficulties are for trial, discipline, mastery. It was a mean report the ten spies brought up. It was hardly a report at all—so nearly may a man come to speaking the truth and yet not be truthful. There are Christians, too, who give a very poor testimony for Christ. III. *The good spies.* "Let us go up at once and possess it." "We are able." Was Caleb a giant? Was he more than a match for the sons of Anak? Was he a Hercules and Samson in one? We are not told so. The one thing we are told about Caleb is that he was a man of "another spirit." Caleb had been over. He had been on the preliminary search. Caleb had seen the same walls, and the Anakim, and the fortresses. Yet he came back saying, "We can do this." So it was with Joshua. And in the long run spirit is what counts. Spirit wins. Faith wins. God wins. "One, with God, is always a majority." "If thou canst believe, all things are possible to him that believeth."

ILLUSTRATIONS

DIFFICULTIES

Out of difficulties grow miracles.—Bruyère.

DIFFICULTIES OVERCOME

Somebody said it couldn't be done,
But he, with a chuckle, replied,
That maybe it couldn't, but he would be one
Who wouldn't say so till he tried.

So he buckled right in, with the trace of a grin
On his face; if he worried he hid it.
He started to sing as he tackled the thing
That couldn't be done—and he did it.

—Unidentified.

A VICTORY SONG

Robert Speer, in the Young People's Prayer Meeting department in the *Sunday School Times,* quoted the song of the Panama Canal builders:

"Got any rivers they say are uncrossable?
Got any mountains you can't tunnel through? 7
We specialize in the wholly impossible
Doing the thing that no one can do."

DIFFICULTIES DEVELOP

Someone having asked Mr. Gladstone the secret of his remarkable activity, he replied with a story. There was once a road leading out of London on which more horses died than any other, and inquiry revealed the fact that it was perfectly level. Consequently the animals travelling over it used only one set of muscles. In his own life the hills of difficulty he had been compelled to climb had developed all his powers and prolonged his vigor.

ADVANTAGE OF DISADVANTAGE

There is a bright little story in one of our magazines of a widow and her two daughters who kept boarders. They were happy in their work, and yet they supposed it was a burden. One day unexpected wealth came to the widow, and then the boarders were dismissed, the house was fitted up in fine style, and it was supposed that the burden was gone. But with nothing to do the mother and her daughters began to grow discontented. They missed the constant care and the moderate excitement of keeping a boarding-house, the interest they had in the individualities and eccentricities of their agreeable boarders, and especially the wit and repartee and frolicsome fun of the dinner table. It was proposed to invite the boarders back to a Christmas dinner, and the very suggestion threw the home into a state of pleasurable excitement. The guests came, expressed their discontent with their new arrangements, and asked if they might not come back. The proposal was accepted, and presently the now wealthy widow and her daughters were happy once more in keeping a boarding-house. What they supposed was their burden was their means of happiness. Instead of being a weight, it was really wings to their life. Is it not so with many of our burdens?

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday, October 10

Monday, October 11

Tuesday, October 12

Wednesday, October 13

Thursday, October 14

Friday, October 15

Saturday, October 16

SUNDAY, OCTOBER SEVENTEENTH

THEME: *The Faith Measure.*

SUGGESTED SCRIPTURE READING: Matt. 9:27-38.

SELECTED HYMNS: "Lord, I hear of showers of blessings."—Elizabeth Codner. "Now I resolve with all my heart."—Anne Steele. "All hail the power of Jesus' name."—Edward Perronet. "O where is he that trod the sea?"—T. T. Lynch. "Salvation! O the joyful sound."—Isaac Watts.

SALUTATION: "Draw nigh unto God and he will draw nigh unto thee. He is not far from any one of us. When thou didst say, Seek ye my face, our hearts said unto thee, Thy face, O Lord, will we seek."

INVOCATION PRAYER: O God, whose love in Christ dispels the sorrows of the night, shine into our darkness, and drive away our doubts and fears, that we may lay at thy feet our sins, our cares, our distresses; and may thy tender charity, eternal and divine, give us pardon, taking us to be thine own. We acknowledge our weakness of will after good; our fickleness of purpose; our poverty of service, before thee. We have followed wandering stars; sought our own pleasures; forgotten thy call, and crowned our folly within our hearts, denying thee. O Lord, have mercy upon us. Pardon our foolish offenses. Strengthen our desires for good. And make us willing followers of thy love. Give us a clear knowledge of ourselves, sincere sorrow for our sins, and an earnest thirst after righteousness. Protect us by the grace of thy Holy Spirit, that we may not be drawn aside by mean and unworthy desires, but may follow after holiest aspirations, worthy of those for whom Christ died. Without thee nothing is strong, nothing is holy, nothing is pure. Be therefore our Guide, our Strength, our Shield, and Defense, our Help and Saviour, that, passing through the things that perish, we may not lose the sense of thy love which is eternal, through Jesus Christ our Lord. Amen.

THE SERMON

TITLE: *The Faith Measure.*

TEXT: "According to your faith be it unto you." Matt. 9:29.

This promise is God's bond.

THE SERMON OUTLINE

INTRODUCTORY: Entered upon another year of labor for Christ and his cause, every true minister, officer and member of our churches is wishing to be more consecrated and successful than ever before. As Christian workers we all agree in hoping to see in the weeks and months just before us multitudes of souls won to Christ and his church.

I. The hindering power of unbelief.

If we are disappointed in seeing the blessings we desire let us know that the reason will be found principally in the sin of unbelief. In each church the measure of our blessings will be according to the measure of our faith. Recall that incident of Christ's visit to Nazareth. It was his old home, his neighborhood, and he came laden with blessings for his old friends and associates if they would accept, "but," it is recorded, "he could not do many mighty works there because of their unbelief." As Christ came to the synagogue that day ready to bless the people, so is it when he visits his churches still. And as the measure of the blessing was according to the measure of their faith, so is it still.

In order then to receive fulness of blessing, how important is it that we swing wide open the door of faith! How often we are like those Christians praying for Peter in prison. Bring to mind the scene. The people praying for his release; while they were praying he knocked at the door; but they would not believe it was Peter! He continued knocking. When they opened the door and saw it was indeed he, they were "astonished"! Think of it. The church praying. God answering. And the people astonished! How often it is that Christ, consistently with his own character, really cannot do many mighty works in our churches because of our unbelief.

II. The obtaining power of faith.

Oh, members of Christ's beloved church, why not open wide the door of faith and ask and undertake and expect great things from the Lord? Let us lay our plans wide and large. He says, "according to your faith be it unto you." It is as if one very rich were to hand us a blank check with his name signed, and say, "Now, fill it out yourself; write in the amount you would draw, and according to your faith in me be it unto you." We might hesitate to make too large a draft upon an earthly friend, but there is no need to draw lightly upon God. Instead, he is honored and pleased when we make large drafts.

Not long before his death it was our privilege to meet at Clifton Springs, N. Y., that grand old Christian philanthropist, George H. Stuart. Just after the battle of Gettysburg, when medicines were very scarce, Mr. Stuart, then at the head of the Christian Commission, telegraphed to the merchants of Boston, "May I draw on you at sight for ten thousand dollars?" The telegram was posted in the Exchange. Thirty minutes later there flashed back along the wire: "Draw on us for sixty thousand!" Lord, increase our faith! May it not be that as pastors and churches, as Christians and workers, we are far too timid in our asking? May it not be that we are asking and expecting only a little of the quickening of the Spirit? Asking and expecting to see only a few souls saved? Asking and expecting God to honor a small draft only, when the reply comes flashing from his throne: "Not ten thousand, but sixty thousand! Prove me now. Honor me with a large draft. Put me to the proof, if I will not open the windows of heaven and pour out a blessing that there shall not be room enough to receive"? Nothing can hinder the richest blessings we could wish—nothing but unbelief. Unbelief stops prayer, stops expectation, stops work, cuts the very nerve and sinew of effort. But faith removes mountains, surmounts difficulties, overcomes the world, brings sure success. "If thou canst believe; all things are possible to him that believeth."

OFFERTORY PRAYER: Our Father who art in heaven, we acknowledge thee as the giver of every good and perfect gift. Freely we have received from thee, but it can hardly be said that freely we have given. But here and now, our Father, in love our souls would bow, each heart fulfill its vow, some offering bring thee now, something for thee. Amen.

Illustrative Material

SEED THOUGHTS

Faith is the source of life.—Tolstoi.

Large asking and large expectation on our part honor God.—A. L. Stone.

Faith is letting down our nets into the transparent deeps at the Divine command, not knowing what they shall contain.—Fénelon.

An active faith can give thanks for a promise though it be not yet performed, knowing that God's bonds are as good as ready money.—Matthew Henry.

The person who has a firm trust in the supreme Being is powerful in his power, wise in his wisdom, happy by his happiness.—Addison.

God does not give us ready money. He issues promissory notes, and then pays them when faith presents them at the throne. Each one of us has a check-book.—T. L. Cuyler.

CHOICE ILLUSTRATIONS ON THE THEME

FAITH IN TRIUMPH

When Hannibal was besieging Rome, the officials of Rome put up at auction some of the land on which the Carthaginian army was encamped, and a patriotic citizen bought it to show his faith in the ultimate triumph of the Roman forces.

FAITH REWARDED

In 1918 an American officer in France found some of his men buying at a cheap rate some German marks, which the Arab soldiers had found upon the German dead. The officer said to the boys, "Why are you buying those coins? They are not good here." "But, Captain," said the doughboys, "we are going to Germany." Some weeks later the officer saw these soldiers spending their marks in the shops of the German towns along the Rhine.

Their faith in the future, in the ultimate triumph of righteousness had been justified.

EXAMPLE OF FAITH

When Nebuchadnezzar's army was encamped round about Jerusalem, Jeremiah bought from his cousin land in Anathoth, a little village about two miles from Jerusalem. The deed was witnessed and transferred publicly in token of Jeremiah's belief that, after the destruction of Jerusalem and the exile of the inhabitants, they should return to their land, and houses, and fields, and vineyards again be bought and sold.

TRUSTED GOD

Dr. A. C. Dixon says that when he was pastor in a church in Boston they needed two thousand dollars to square up the year's accounts. He and his officers resolved to ask God to send the money. They met for prayer, and one of the deacons rose from his knees and said: "Brethren, God has answered our prayers. He will send the money in next Sunday's collections." When Sunday morning came it was the worst Sunday for rain Dr. Dixon had ever known. Half of the congregation would never venture out. It was suggested that they should postpone the collection. "No," replied the praying deacon, "I did not trust the weather; I trusted God." The collection was taken and amounted to twenty-six hundred dollars.

FOR THE EVENING SERVICE

TITLE: *Persistence in Well Doing.*

TEXT: "And let us not be weary in well doing, for in due season we shall reap if we faint not." Gal. 6:9.

THE SERMON OUTLINE

INTRODUCTORY: The duties of the Christian life are continuous. On this account there is always danger of our becoming weary, of ceasing or growing lax in our well doing. We need, therefore, the often reminder and new command to duty.

Instead of reviewing the whole sphere of duty, let us select some of the items of well doing in which we ought especially not to weary.

I. First, we are well doing in fighting our sins.

It is all-important that we resist every temptation toward giving up the struggle. We need to resolve over and over again, and begin over and over again, and fight over and over again the battles against evil within and without us. But it is a glad fact that the victory is sure if we keep on. "We shall reap if we faint not."

II. Again, we are well doing in using all the means of grace.

But here again it is very important that we weary not in their use and give not over our efforts. How liable, for example, we all are to neglect daily private prayer, or to let it become such a formal thing that it has no meaning. How important that we stir ourselves up continually to renewed faithfulness in the study of God's Word. So of every means of grace. Satan continually tries to take away our relish for them; but if we keep on and hold ourselves steadily to duty, we will reap increasing strength for the service as well as increasing joy in it.

III. We are well doing also in our efforts for the salvation of others.

This is a field of effort in which Christians seem especially liable to a lack of continuity of interest and effort. We go by starts and spurts. We warm up to this kind of work only now and then. Many Christians experience long seasons in which they seem utterly indifferent to the souls of others. Even when working for some individual friend they show the same lack of sustained interest. These periods of indifference largely destroy our power. We too often drift away into coldness, then into sin.

Sin ultimately paralyzes our arm, and we secure no results. Whenever we find ourselves growing the least indifferent, it is our duty to quickly rekindle the fires of love and stir ourselves to the acceptance of all duties and opportunities that are presented.

Not long since we heard a woman who had been a devoted church worker make the remark: "Well, I have done enough. I am going to stop and let someone else do the work now. I have done my share." Remarks and feelings of this kind are far too common. Many a pastor has heard them. We always feel sorry for the one who utters such a sentiment, for it plainly indicates that that Christian is "weary" in his or her "well doing," and has lost heart and interest. It is important that we keep ourselves stirred up all the time to the condition where we will be willing to do good as we have opportunity, and even rejoice in each new opportunity.

IV. But it is a happy fact that such faithfulness is sure of reward. "We shall reap if we faint not." If your work does not seem fruitful in sheaves, if you do not see the results now, yet the promise is yours, and every faithful laborer's: "In due season we shall reap, if we faint not."

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Nature Voicing God's Love.*

TEXT: "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." Ps. 19: 1, 2.

Children, how do you listen to the voices of nature? "The heavens declare the glory of God; the firmament sheweth his handiwork." The things that God has made tell of his wisdom and power and love. How do you look at the wonderful and beautiful things God has made? How do you listen to the voices of nature?

A little girl, three years old, named Gloria, stood on the back porch listening to the birds singing in the branches of the evergreen trees. For some time she listened very quietly, then she turned and said, "Mamma, the birdies are talking to me."

"Are they?" said mamma. "What are they saying?"

Then she smiled and answered, "Why, they are saying, 'Gloria, I love you.'"

Children, it is good to look on the bright side of life. Think that the trees are waving their hands at you, that the flowers are nodding and smiling at you, and that the birdies are always saying something pleasant, and it will help you to be happy. And remember, too, that God made all these things for your use and pleasure, and that will deepen in your hearts every day the consciousness that God is love and that he loves you. That will help you to love him and serve him because you love him.

THE SUNDAY SCHOOL LESSON

TITLE: October 17: *Moses Honored in His Death.*

Deuteronomy 32: 45-52; 34: 5-8.

GOLDEN TEXT: "Precious in the sight of Jehovah is the death of his saints." Psalm 116: 15.

TEACHING THE LESSON

There is nothing more sublime in the history of Moses than the story of his death. Tested by worldly standards it seems a poor and shameful ending of such a life. Yet no other death recorded in Scripture approaches it or is parallel to it. He had the favor and presence of God. His fault was forgiven. His work was done. His successor was already named and consecrated. To die, to him, was gain. I. *It was a lonely death.* Yet it is always a lonely thing to die. Friends can go part way, but there comes a point where every soul must go on alone. There is only one Friend who can go on through the valley of the shadow of death. That Friend was with Moses. If God be with us we can make the valley of death ring with the voice of triumph. II. *It was a peaceful death.* The fact is that death always may be encountered without dread when heaven can be anticipated without fear. III. *It was probably a sudden death.* To the worldly man there is something peculiarly shocking in a sudden death. To the Christian it is often the reverse. How much one is spared! It was a death preceded by Pisgah glances. And this is often the case with the truly godly man. V. *It was a death followed by the supreme honor of a Divine burial.* Never had any man a more wonderful. No human hands assisted. The form was not left for the winds to cover with the dust of the mountains. God buried him. "Moses died, according to the word of the Lord, and he buried him in a valley in the land of Moab."

ILLUSTRATIONS

BURIAL OF MOSES

By Nebo's lonely mountain, 8
On this side Jordan's wave,
In a vale of the land of Moab
There lies a lonely grave.
But no man dug that sepulchre,
And no man saw it e'er;
For the angels of God upturned the sod,
And laid the dead man there.

And had he not high honor?
The hill-side for his pall,
To lie in state while angels wait,
With stars for tapers tall;
The dark rock-pines like tossing plumes
Over his bier to wave,
And God's own hand in that lonely land
To lay him in the grave.

—C. F. Alexander.

HOME BEYOND

A little girl was running along, and she was asked if she was not afraid to go through the cemetery at night. "Oh, no," she said, "I am not afraid,

for my home is just beyond." This little story Bishop Quayle told at the funeral of his colleague, Bishop Smith.

A CHRISTIAN'S DEATH

An old Scotchman, while dying, was asked what he thought of death, and he replied, "It matters little to me whether I die or live. If I die I will be with Jesus, and if I live Jesus will be with me."

GOING HOME

When Horace Bushnell was dying, he murmured one day slowly, and in great weakness, to those around his bed, "Well, now, we are all going home together; and I say, the Lord be with you—and in grace—and peace—and love—and that is the way I have come along home."

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday, October 17

Monday, October 18

Tuesday, October 19

Wednesday, October 20

Thursday, October 21

Friday, October 22

Saturday, October 23

SUNDAY, OCTOBER TWENTY-FOURTH

THEME: *Left-Handed Men.*

SUGGESTED SCRIPTURE READING: Acts 2: 1-13, 41, 44.

SELECTED HYMNS: "I need thee every hour."—Annie S. Hawks. "Christian, seek not yet repose."—Charlotte Elliott. "Fling out the banner."—G. W. Doane. "The Church's one foundation."—S. J. Stone. "Triumphant Zion, lift thy head."—P. Doddridge. "O where are kings and empires now?"—A. C. Coxe.

SALUTATION: "Wherewithal shall we come before the Lord and bow ourselves before the high God? The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise."

INVOCATION PRAYER: Most gracious and merciful God, who art of purer eyes than to behold iniquity, but hast promised forgiveness to all who confess and forsake their sins, we come before thee with a humble sense of our own unworthiness, acknowledging our frequent transgression of thy righteous laws in thought, word and deed. O gracious Father, who desirest not the death of a sinner, look upon us, we beseech thee in thy Son Jesus Christ, and for the merits of his passion, be merciful to us. Make us deeply sensible of the evil of our sins, and work within our hearts an earnest repentance. And, lest we, through our frailty or the temptations which encompass us, should be again enticed to fall, vouchsafe the help and guidance of thy Holy Spirit. As thou hast put within our lives the desire and resolve to obey thy will, and to become truly thy children, and servants of thy grace, do thou enable us to achieve holiness in all things, through Jesus Christ our Lord. Reform whatever thou findest amiss in the temper and disposition of our souls; permit not vain thoughts, unlawful designs, or inordinate desires to take their lodging there. Cleanse our hearts from envy, hatred and malice, that we may never suffer the sun to go down upon our wrath, but be in peace, charity and good-will with all men. Give us a contented spirit, that we may not grudge the successes of others, nor be embittered in spirit over fancied slights of fortune; but make us truly great enough, in the patient faith of those who truly love thee, to be able to bear either poverty or riches, success or failure, according as thou disposest these to us. Give us, in everything, the courage of the saints, that even through defeat we may keep our faces toward victory in thee, through Jesus Christ our Lord. Amen.

THE SERMON

TITLE: *Left-Handed Men.*

TEXT: "But when the children of Israel cried unto the Lord, the Lord raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man left-handed." Judges 3: 15.

THE SERMON OUTLINE

INTRODUCTORY: According to the Septuagint, Ehud was an Ambidexter, that is, a man who could use both hands with equal facility. Hector boasted, "Many a Greek hath bled by me, and I can shift my shield from right to left." Of the children of Benjamin we read, "Among all this people there were seven hundred chosen men left-handed; every one could sling stones at a hair-breadth, and not miss." Judges 20: 16. Plato recommended all soldiers to acquire equal facility in the use of both hands. It is evident from all this, as well as from what is known amongst ourselves, that left-handedness has always been considered peculiar, otherwise it would not have been pointed out as a feature in any case.

The text gives several points of interest.

I. It shows that many men may be dependent upon one man. The children of Israel were many. Why did they not work out their own deliverance? As soon as Ehud was raised up they were liberated from the hands of Eglon, King of Moab. For eighteen years they served the stranger, and then they cried unto the Lord for a deliverer. 1. The one man may be in a better position than the many, and this may account for his influence. Take the case of the besieged city; one man outside the walls may work out the deliverance of the whole. 2. The one may be able to move about more quickly than the many. Crowds cannot be hurried to any wise action. They soon lose themselves in confusion. They need leadership. Even a wise man is in danger of losing his wisdom when he mingles with a crowd.

Still, with these explanations fully valued, it is profoundly true that one man may be stronger than the many, and therefore that the millions may be kept together by special units here and there. Specially is one good man more than all the hosts of evil. For the sake of the one, God preserves the many. (Sodom, Potiphar, Paul in the storm, etc.) "There was a little city and few men within it." Eccl. 9: 14, 15.

II. It shows also that the instruments chosen of God may often surprise and disappoint men. God sent a left-handed man to deliver Israel. It seemed like a mockery. We are often very dainty about our instruments, and our daintiness does next to nothing for us.

In view of this apparent eccentricity of the Divine method, we should remember, 1. That a man is not a great man merely because he is left-handed. Bunyan was a tinker, but it does not follow that every tinker is a Bunyan. George Whitefield was cross-eyed, but it does not follow that squinting is a condition of good preaching. I say these things because there is danger of mistaking an eccentricity for a law and setting up false or inadequate standards of judgment. On the other hand, we should remember, 2. That no man should be condemned merely because he does not take hold of things in the common way. We say about men that appearances are in their favor. Sometimes we decide by the very first look. Occasionally we think we show our sagacity by exclaiming, "Why, the man is left-handed!" All this shows that we may be mistaken. "Look not on the height of his stature." Give every man an opportunity of proving himself.

III. The text shows again, that some good use may be made of the most unlikely qualifications. It thus becomes a word of encouragement. One has no difficulty in supposing that many persons are secretly lamenting some

peculiarity of temperament, some defect of body, or some circumstance which seems to shut them off from the general band of workers. Let such person look at this text and take heart.

Look at some of the instruments whom God has chosen. Moses, a man slow of speech; David, young and disdained of the Philistine; Ehud, left-handed; Shamgar, a laboring man; Paul, weak in bodily presence and in speech contemptible! Look at the Son of God himself. He had no form nor comeliness; there was no beauty that men should desire him. He was as a root out of dry ground. He was a Nazarene. Look at all these things, and let no man's heart fail him because of mere left-handedness.—J. P.

OFFERTORY PRAYER: Dear Shepherd of our souls, thou hast led us to the green pastures and refreshed us by the still waters. Thou hast furnished a table for us. Our cup runneth over. Surely we shall not be guilty in the face of thy bounty of gathering up the fragments, the crumbs that fall from the table, to present them to our Great Host as the measure of our gratitude. Help us to give thee of our best, to give largely that our joy may be full. We ask in the name of Christ our Lord. Amen.

Illustrative Material

SEED THOUGHTS

The Athenians erected a statue to Æsop, who was born a slave, that men might know that the way to honor is open to all.

There can be no doubt that the captains of industry today, using that term in its broadest sense, are men who began life as poor boys.—Seth Low.

"When I found that I was black," said Alexandre Dumas, "I resolved to live as if I were white, and so force men to look below my skin."

"The little gray cabin appears to be the birthplace of all your great men," said an English author who had been looking over a book of biographies of eminent Americans.

CHOICE ILLUSTRATIONS ON THE THEME

TRIUMPH OVER DIFFICULTIES

Years ago an English lady who had a deaf and dumb daughter read in the newspaper one morning that a Professor A. Graham Bell, in America, had invented a system of visible speech by which it was possible for the deaf and dumb to learn to speak. She told her husband that she was going to America. He laughed at her folly, for they were poor. Besides, what could she do with such a complicated system to assist her child? But no impossibilities could dissuade her from her purpose. To America she came, found Professor Bell, learned the system, returned to England, and not only taught her daughter to speak and relieved her from a monotonous life of silence, but taught many other poor English deaf-mutes to speak, thus bringing gladness, intelligence and beauty into many a blighted life.

LEFTHANDED AS TO OPPORTUNITY

Daniel Manning, who was President Cleveland's first campaign manager and afterwards Secretary of the Treasury, started out as a newsboy with apparently the world against him. So did Thurlow Weed; so did David B. Hill.

FRED DOUGLASS

"I once knew a little colored boy whose father and mother died when he was six years old," said Frederick Douglass, addressing a colored school not long before he died. "He was a slave and had no one to care for him. He slept on a dirt floor in a hovel, and in cold weather he would crawl into a meal bag head foremost and leave his feet in the ashes to keep them warm. Often he would roast an ear of corn and eat it to satisfy his hunger, and many times he has crawled under the barn or stable and secured eggs which he would roast in the fire and eat. That boy did not wear pantaloons, as you do, but a tow-linen shirt. Schools were unknown to him, and he learned to spell from an old Webster's Spelling-Book and to read and write from posters on cellar and barn doors. He became a Presidential Elector, United States Marshal, United States diplomat, and accumulated some wealth. He wore broadcloth, and didn't have to divide crumbs with the dogs under the table. That boy was Frederick Douglass. What was possible for me is possible for you."

FOR THE EVENING SERVICE

TITLE: *Lives That Lift.*

TEXT: "Who went about doing good." Acts 10:38.

THE SERMON OUTLINE

INTRODUCTORY: Christ is the supreme example of a beneficent life. The world was enslaved and he came to emancipate it. The world was lost and he came to save it. In other words, "He went about doing good." Now, that is what we are to do. We should constantly aim and strive to live lives that lift.

What are some of the elements that go to make up such a life?

I. First, the life that lifts is a sympathetic life. We do not say first that it must be a Christian life, for that we assume. We do not assume, either, that the grace of sympathy takes rank as the first and most important. But if not the most important, it certainly is very important. There is beauty in a sympathetic life. Let us cultivate sympathy. It can be cultivated.

II. Again, the life that lifts is a cheerful, hopeful life. People who are not cheerful repel rather than help. They do not get near enough to others to help them. Others will not come near enough to them to make it possible for them to help. Neither can unhopeful and discouraged people help others.

III. We need scarcely add that the life that lifts is a pure life. A

pure life has always an influence for good. It may be unconsciously, but it is nevertheless powerfully exerted. "How did you become so sweet?" was asked of the scented clay. "Oh, I dwelt so long in the sweet society of the rose that I partook of the nature of the rose," was the answer. Good people make us better just to be in their company. A pure life tells. And so does an impure one. But a pure life is always a lifting one. One honest man in business helps all other men to be honest in business. There is a gracious contagion flowing out from purity and sincerity and earnestness and honesty. Let us cultivate genuineness, purity, soundness of heart, that our influence may be felt in an uplifting way.

IV. The life that lifts is a spiritual life. It is certain that we cannot lead people any nearer to heaven's gate than we go ourselves.

Be sympathetic, be unselfish, be cheerful, be hopeful, be pure, be spiritual. Look up and you will live up. Live up and you will lift up.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Beautiful Things.*

A little girl named Hilda and her mother stood one winter morning looking out upon the landscape, in which everything was covered with an icy armor that sparkled with glittering beauty in the sunshine.

"Oh, how beautiful!" exclaimed Hilda.

"Yes," answered her mother, "but it will be gone before noon time."

The little girl was quiet for a moment as she gazed upon the fairy-like scene that lay stretched out before her. Then she looked up and said brightly, "Never mind, mother; there'll be something else beautiful tomorrow."

What a charming thought was uttered by that little girl in those words! What a comfort it is to know that though some beautiful things may pass away, God will send others just as beautiful to take their place. "God hath made everything beautiful in his time," and every season of the year has its beauties. Yes, though some beautiful things may pass away, God will send others just as beautiful to take their place. Every time in life, too, has its beauties and its joys. There is beautiful childhood, and beautiful youth, and beautiful old age. Beauty and joy are two of God's richest gifts.

THE SUNDAY SCHOOL LESSON

TITLE: October 24: *Joshua, Israel's New Leader.*

Numbers 27: 18-20; Joshua 1: 1-9 .

GOLDEN TEXT: "Be strong and of good courage; . . . for Jehovah thy God is with thee whithersoever thou goest." Joshua 1: 9.

TEACHING THE LESSON

It has been said, "Great men have no successors." But if we mean by successor one who takes up the work where his predecessor has left it, and develops it according to the Divine ideal, then all men have successors.

"The workman dies, but the work goes on." Every man who is doing anything worth working at is someone's successor. Joshua was successor to a great man in a grand and wonderful work. Every man's work is continuation. Every man's work is his own. Moses was trained in Pharaoh's court and among Jethro's flocks; Joshua in the brickyards of Egypt and in the army of Israel. Each was fitted for the work he had to do. I. *It cannot be doubted that Joshua's lineage had something to do with God's choice.* His parents were slaves. They called him "Hoshea," that is "Salvation." We can well believe that Joshua was brought up in an atmosphere of hope. II. *It cannot be doubted that Joshua's character had much to do with God's choice.* He was every inch a soldier, brave, manly, simple in habit, straightforward in speech, cool-headed, warm-hearted, energetic, and swift in thought and action. He was firm as a rock, true as steel. Nothing could exceed his fidelity. He was loyal to his master, Moses, and he was, above all, faithful to God. It is sure that God saw in him one suitable for leader of his people. III. *No doubt, also, Joshua's training had much to do with the choice.* When he was put at the head of the people he was no novice. He was a man of experience and ripened wisdom, and had long been associated with Moses as his lieutenant. IV. *In the choice of Joshua, no doubt, reference was had also to the character of the work that remained to be done.* The great work before Israel was to conquer and divide the land. Joshua was the right man for the present work, as Moses had been in the past. Joshua is mentioned as a type of Jesus, Saviour, Deliverer.

ILLUSTRATIONS

OUR JOSHUA

Sargent's acknowledged masterpiece is his mural decoration in the Boston Public Library called the "Dogma of Redemption." On the cross hangs the dying Saviour. Bound up with him, as by a common girdle, is, on one side, Adam, the father of all mankind, and on the other, Eve. Each holds, with outstretched hand, the loving cup to catch the drops of blood falling from the pierced hands of the dying Christ. Beneath is a stork driving its beak into its very vitals, to take its own life-blood to bring its dying offspring back to life. Underneath all are these words, "He died to redeem our bodies and to cleanse our hearts."

CHRIST AS SAVIOUR

A converted Chinaman thus compared Christ with human teachers: "A man had fallen into a deep, dark pit, and lay in its miry bottom groaning and utterly unable to move. Confucius, walking by, approached the edge of the pit, and said, 'Poor fellow! I am sorry for you. Why were you such a fool as to get into this? Let me give you a piece of advice: If you get out, don't get in again.' A Buddhist priest next came by, and said, 'Poor fellow! I am very much pained to see you there! Scramble up two-thirds or half of the way, and I will lift you up the rest.' But the man was entirely helpless. Next Christ came by, and hearing the cries, went to the very brink of the pit, stretched down and laid hold of the poor man, brought him up and said, 'Go and sin no more.'"

CHRIST'S SALVATION

Lincoln's proclamation of amnesty to the Confederates was issued regardless of their desire for it. Some held out for years. Some never accepted it. But it was theirs for the taking all the time. So with God's grace.

THE NEEDED SAVIOUR

In the Doré Gallery there is a picture, the foreground of which consists of a group of people of every condition, all turning beseeching looks upon the far-away figure. It is the Christ, wearing robes of dazzling whiteness, beckoning to these weary, broken-hearted ones to come to him. That is the Christ who draws all men unto himself. A Christ who is only a heavenly teacher, a faultless pattern, a strong friend, is not what this sorrowing, sinning world needs most of all. It needs one who has power to forgive, who can restore ruined lives.

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday, October 24

Monday, October 25

Tuesday, October 26

Wednesday, October 27

Thursday, October 28

Friday, October 29

Saturday, October 30

SUNDAY, OCTOBER THIRTY-FIRST

THEME: *In the Garden of Nuts.*

SUGGESTED SCRIPTURE READING: Psalm 34: 1-32.

SELECTED HYMNS: "Sometimes a light surprises."—William Cowper. "Lead, kindly light."—J. H. Newman. "In heavenly love abiding."—Anna L. Waring. "He leadeth me."—J. H. Gilmore. "How firm a foundation."—"K."

SALUTATION: "Lord, thou hast been our dwelling place in all generations, . . . even from everlasting to everlasting thou art God. . . . So teach us to number our days that we may apply our hearts unto wisdom . . . And establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

INVOCATION PRAYER: Our Father, we are all thy children come home this morning to the place made sacred by the fulfillment of thy promises ten thousand times to us. Thou hast made our wants to grow, that thou mayst have the privilege every day of supplying them, and that we might be brought into the sweetest connection with thee, by taking, day by day, our daily bread from thine hand. We come today, then, to take what thou shalt give us; and as thou art our bread and the water of life, the life, the breath, the all in all, grant us thyself and we are supplied. Help us to read thy Word, to sing thy praises, to commune with thee, to speak and to hear from thee. We ask it for Christ's sake. Amen.

THE SERMON

TITLE: *In the Garden of Nuts.*

TEXT: "I went down into the garden of nuts. . . . Before I was aware, my soul (or desire) set me among the chariots of my princely people."—Song of Songs. 6:11, 12 (R. V.).

THE SERMON OUTLINE

INTRODUCTORY: The passage is admittedly difficult; so difficult that most commentators forbear any interpretation. Yet the translation of the Revised Version as given above does throw open a window of suggestive thought.

Here was a beautiful peasant maid, whose brow was tanned in the vineyards on the hills, taken to grace the royal court with the beauty with which nature had lavishly crowned her young womanhood. But the gayeties of court life pall upon her. The free life of her native hills calls her and

louder still is the call of her love, for her betrothed is far from her, and may not seek her in the precincts of the royal palace.

Imagine this homesick, lovesick maid escaping for an hour in the eventide from the heartless glamour of the king's pleasure-grounds, and wandering through the groves until she finds herself in the most secluded and unfrequented part of the grounds—the garden of nuts. But there, in a darkling glade, she comes upon the horses and chariots of her own people, and eager hands, with the compelling power of love, seize upon her to carry her back to her home in the vine-clad hills.

In the garden of nuts she sought rest for weariness, balm for her troubled heart. In the garden of nuts she found unexpectedly more of the fulfillment of her wildest dreams—love and safety and home, glad release from the captivity of a king's fancy.

I. God's fulfillments are greater than his promises. The seeking heart is rewarded far beyond its highest expectations, even beyond its desire. Beyond every best of our desires, there is a better in the accomplishment of God. Above every height which we may aspire to, is a higher plane where God shall bring us. Just there beyond the garden of nuts, where we hoped to find an hour's escape, are friendly hands and generous hearts awaiting to accomplish our complete freedom.

II. In God's world the unexpected good happens to those who expect. William Carey left an immortal watchword—"Expect great things of God; attempt great things for God." He might have added—he who expects things of God shall receive the unexpected; and he who attempts great things for God shall accomplish the impossible. Such surprises are ever awaiting us in the turn of the road, and the garden of nuts is nearer the vineyards of home than ever we dreamed.

Is not the texture of the Bible shot through and through with that golden thread? Moses turns aside in the desert to see a burning thorn-tree, and finds a fire by the hand of God. Elijah trembles in solitary loyalty to God, and discovers a host of real men, whose knees have not bended unto Baal, at his side. Jacob wrestles with a stranger at Peniel, and finds that the hand of his fathers' God has been laid upon him. A woman stretches out a stealthy hand to touch his robe for healing, and Jesus turns to forgive her sins. Zaccheus climbs a tree to see a prophet, and becomes his Saviour's host. A little band of women go out into the early dawn to embalm their Master's body, and find a Risen Lord. Their garden of weeping becomes a garden of glory.

III. That same thread of golden truth is interwoven in every life, where obedience, or separation, or loyalty, or trust, or devotion, or faith, leads the heart in the way of God's purposes. His redemption is plenteous, his grace abounds, his riches are unsearchable, his love passeth knowledge, and there hath not entered the heart of man the things that God hath prepared for those that love him in Christ Jesus. Beyond our very best, there is a better awaiting us in him.—MacE.

OFFERTORY PRAYER: O thou who givest us every good and perfect gift, help us to realize the blessed obligation of giving. Help us to estimate aright our partnership with thee, and share the burden of the world's need. Help us to bring our whole tithe into the storehouse, and test thy promise of abundant supply. Amen.

self-respect. The very fact of indulging a forbidden appetite, to say nothing of having to secure the liquor in some secret or unlawful way, gradually undermines manhood, takes away self-respect. III. It defiles the body. The man who habitually indulges in the use of intoxicating liquor becomes a veritable walking advertisement. A man may think he can hide the fact that he drinks. No, it cannot be hid. It shows. It defiles the body. IV. It destroys life. The wicked do not live out half their days. We are told that sixty thousand men die every year in America from results of the use of strong drink. Four-fifths of all the bodies brought into the morgue in New York City are brought there because of intemperance. V. It enfeebles the mind. One of the brightest men in one of our colleges began gradually to indulge in liquor. He soon lost his power of concentration, was forced to leave college, and ere long was in an insane asylum. VI. It breaks down the will. VII. It obliterates heart and conscience. It makes men do unnatural crimes. VIII. It destroys the soul. "No drunkard shall enter the kingdom."

ILLUSTRATIONS

WHY DID THEY WRITE?

A young man some years ago was found drowned in the Mersey. On a paper found in his pocket was written, "A Wasted Life.—Do not ask anything about me; drink was the cause." Within a week of the publication of these particulars the coroner of Liverpool received two hundred letters from all over England asking for a description of the young man.

BOTTLES AND RAGS

An old junk dealer who used to call out from alley to alley, "Bottles and rags," was asked why he thus classified the things he wanted to buy. He replied: "Well, you know, where you find bottles you always find rags."

THE KEY IS THERE

Just outside a cemetery stood a liquor saloon. A sign on the corner of the saloon read as follows: "The key to the cemetery within."

THE BRAND

Everybody's Magazine tells of a police-court magistrate who was approached by a distiller who asked him if he had ever tried his special brand of whiskey. "No," said the judge, "but I tried three men in court this morning who had tried it."

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday, October 31

Monday, November 1

Tuesday, November 2

Wednesday, November 3

Thursday, November 4

Friday, November 5

Saturday, November 6

SUNDAY, NOVEMBER SEVENTH

THEME: *In Him Is Yea.*

SUGGESTED SCRIPTURE READING: 2 Cor. 1: 1-24.

SELECTED HYMNS: "How firm a foundation."—"K." "God is the refuge of his saints."—Isaac Watts. "Rock of Ages, cleft for me."—A. M. Toplady. "Who trusts in God, a strong abode."—J. Magdeburg. "A mighty fortress is our God."—Martin Luther.

SALUTATION: "Praise waiteth for thee, O God, in Zion; unto thee shall the vow be performed. O thou that hearest prayer, unto thee shall all flesh come."

INVOCATION PRAYER: O God, most great and holy, whom none but the pure in heart can see, make us pure, we entreat thee, and help us to approach thee with humble and reverent minds. We thank thee for thine everlasting love, for the providence that watches over us, slumbering not nor sleeping, for thy unfailing grace; thy tender care; thy goodness and thy tender mercy which endure for ever; for home and friends; for comradeship and love, and the fellowship of kindred minds; for life, health, strength, and gladness; and for everything that makes the world's ways and works full of happy remembrance for us. Make us useful for good to our fellows and to thee, preserving a thankful heart and ever becoming more worthy of thy gifts than we have been. We thank thee for the love of Christ; for his lowly example; for his life and teaching; for his cross; and for his triumph, which takes away the bitterness of the grave. We thank thee for all the faithful who through his grace were lifted above fear, so that they never swerved from honor's path, but bore thy glory forward through the darkness and oppression of men, nearer to the victory for thee. Help us to follow them as they followed the Redeemer, and may we never falter in our testimony, nor fail in our service of thee. We thank thee that thou art ever revealing daily, more and more, thyself and thy purpose. Show us, we pray, what thou wouldst have us do. Put our feet in ascending pathways and keep us faithful in them till they finish here. Incline our hearts to keep thy holy law. Make us obedient children of thine, charitable in our judgments, kind in our relationships, honorable in all our affairs, faithful in duty, truthful in thought and word. Enable us to work in honesty and godly sincerity. O thou, whose greatest majesty is in thy mercy for sinful men, be gracious to those who have fallen from the light and save them to thyself. Through Jesus Christ our Lord. Amen.

THE SERMON

TITLE: *In Him Is Yea.*

TEXT: "For all the promises of God in him are yea, and in him Amen." 2 Cor. 1: 20.

THE SERMON OUTLINE

INTRODUCTORY: Christ, who is alluded to, is deserving of all confidence, because there is no uncertainty in him. He does not say yea and nay to the same proposition. In him there is no vacillation. His word is not yea today and nay tomorrow.

I. His message is not negative and destructive, but positive and upbuilding. He is unswervingly, invariably loyal, will ever stand by us, fulfilling all his promises, and inspiring us with confidence and hope.

We have been passing through a period of devastation. Time-honored institutions have been demolished; great enterprises have come to naught; noble ideals have been shattered. Trusted leaders, in the language of the day, have not made good, and confidence in every realm has been shaken. It is true of business and all industrial relationships. It is true of our educational system. And it is true of our religious life. On the outside there are those who cannot accept the Bible, who do not believe in the Church, who criticize ministers and condemn the Sunday school, the work of the young people, the boards and agencies of the Church and all the enterprises of the Kingdom of God. It would be impossible to find any small section of the field of Christianity which has not been burnt over with criticism, and it is all like the old wastes, the desolations of former generations.

II. The greatest need is for builders, constructive laborers, those who can repair the waste cities and the former desolations. Nehemiahs and Ezras who can rebuild the walls of Jerusalem and reconstruct the temple and the king's palace, putting government and religion on a sure, sound basis. The agriculturist tells us that the way to destroy weeds is not by hacking them, nor by paying attention to them, but by improving the soil and cultivating good products. The demand of our day is increased production, and positive fruits of faithful husbandry.

The message of our Gospel gives this positive, constructive ministry for the world's betterment. The non-Christian religions fail because their note is mainly negative. They say no to the deepest needs and aspirations of the human heart. Judaism had its prohibitive legislation, all of which was ineffective till Christ came to fulfill. Ours is the only faith which has a certain, confident, positive, satisfying remedy for the sin and wretchedness of the world.

III. All God's promises in Christ are yea. You turn to the Old Testament and you read the prophecies there made by God himself; you only need to read further to learn that Christ is God's answer. In the Corinthian Church Paul and his associates had proclaimed the promised pardon for sin—as it is summed up in the Scriptural words, "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." The Gospel holds out the promises of Divine grace for the present needs of each passing day. "As thy days, so shall thy strength be." "He will not suffer you to be tempted above that which you are able to bear." These promises go out beyond all present needs and experiences into the life to come. "Yea, though I walk through the valley of the shadow of death, I will fear no evil." "Enter thou into the joy of thy Lord."

IV. Not only is Christ God's answer to all these promises, but since they are confirmed in human experience the saints can say, "Amen." If

we could interrogate those who have passed within the veil and are forever at home with the Lord as to whether Christ has adequately met all the needs of their souls, their response would be in the Song of the Lamb, "Amen: Blessing and glory and wisdom and thanksgiving and honor and power and might be unto our God for ever and ever. Amen." And the testimony of God's people as to the basis of confidence in Jesus Christ must ever be Amen, or in the language of Joshua, who could say at the close of his crowded and eventful career, "Ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which Jehovah God spake unto you; all are come to pass unto you, and not one thing hath failed to you."—J. R. S.

OFFERTORY PRAYER: Out of thy fulness have we all received, and grace for grace—one measure of blessing upon another. Receive the offerings we bring thee with gratitude for all thy benefits. Use them for the extension of thy kingdom in the world, and bless us as we bring them. We ask in the name of Christ. Amen.

Illustrative Material

SEED THOUGHTS

The dignity of the promises: 1. They are the "promises of God." 2. Each man "according to the purpose of his will." 3. They display the qualities of him who uttered them. 4. They are true, immutable, powerful, eternal. 5. They are guaranteed by the God who spoke them.

The stability of the promises: "All the promises in him are Yea, and in him Amen." The Greek word Yea and the Hebrew word Amen are used to mark certainty, both to Gentile and Jew. 1. They are established beyond all doubt as being assuredly the mind and purpose of God. 2. They are confirmed beyond all alteration. The Lord hath said "Amen"—so must it be forever. 3. Their stability in Christ is beyond all hazard.

"Yea" and "Amen" are in the A.V. nearly synonymous, and point substantially to the same thing, namely, that Christ is, as it were, the confirmation and seal of God's promises.

But the R. V. indicates two different things by the "Yea" and "Amen." The one is God's voice, the other is man's. When we listen to God speaking in Christ, our lips are, through Christ, opened to shout our assenting "Amen" to his great promises. God's certainties in Christ. Man's certainties which answer to Christ's certainties. Build rock upon rock. Lift up your joyful "Amen" to every one of God's "Yeas."

CHOICE ILLUSTRATIONS ON THE THEME

PROMISES KEPT

On every package sent out by a certain printer in a large city is an impressive trade-mark. It is simply a circle, within which is his name and the words, "I never disappoint." How much better may every promise the Lord ever made to his disciples bear that legend.

PROMISES TRUSTED

Spurgeon tells that when a certain negro was asked how he believed, he said, "Massa, dis is how I believe: I fall flat on the promise; I can't fall no lower."

DEPENDED ON

A simple man who carried on his business in Manchester, about whose integrity certain rumors were abroad, was asked, "Do you never fear you will break?" "Aye," said the man emphatically, "I shall break when the Fiftieth Psalm breaks in the fifteenth verse, 'Call upon me in the day of trouble: I will deliver thee.'"

CLINGING TO PROMISES

A drummer boy lay dying in the City Point hospital. The words "Though I pass through the valley of the shadow of death, I will fear no evil," etc., were read to him. He asked that they be repeated again and again. Blindness came to him. He asked that his hand might be placed on those words. Then he wanted the promise laid close to his breast, so that he could press it close to his heart. And thus clinging to the promise he entered into his rest.

PROMISES TESTED

The story is told of an old man who was visited by the minister. He was held fast to his chair with rheumatism, but he had his Bible open in front of him. The minister noticed that the word "proved" was written continually in the margin. He turned over a few pages and found: "God is our refuge and strength, a very present help in trouble." "Proved." And so it went on through the book. The dear old man had taken God's book and written his own experience on the margin. Beside each promise as he had found it come true in his own life he had written, "Proved."

FOR THE EVENING SERVICE

TITLE: *The Truth Lovingly Told.*

TEXT: "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ." Ephe. 4: 15.

THE SERMON OUTLINE

INTRODUCTORY: The manner of saying a thing is often of as much importance as the thing said. The spirit in which the truth is spoken is about as important as is the utterance of truth at all. Someone has well expressed it: "Apples of gold when taken out of their pictures of silver, and hurled at your head may become the instruments of great pain." The question, therefore, of manner, in speaking the truth, is always of importance.

I. Consider, first, some varied ways in which the truth may be spoken. One may speak the truth with the view of insinuating falsehood. Such an example is evident when the Pharisees of old said of Christ, "This man re-

ceiveth sinners." They told the truth but insinuated falsehood Then, the truth may be spoken in envy. It was so spoken again by the Pharisees when they say Christ going as a guest to the house of Zaccheus, the publican. They murmured, saying, "That he was gone to be a guest with a man that is a sinner." It was quite true; but it was the truth spoken in envy that the poor outsider was to be brought within the fold. Then the truth may be spoken in pure malignity. It may be spoken with a definite desire to give pain. Some people get a superficial reputation for honesty through the brutal way in which they blurt out uncomfortable truths. Such an one is likely to say, "Well, I always call things by their right names. There isn't any hypocrisy about me. If I don't like a person I let him know it." Now such an one is liable to do an enormous amount of harm.

II. Therefore notice, secondly, the duty and wisdom of speaking the truth in love. The two things are always to go together—truth and love. Truth without love will fail to do what God meant truth for. It will repel instead of attract. It is very liable to harm instead of help. Often unless we speak the truth in love we are not speaking the truth at all. Love, affection, is part of the truth. With the love left out the truth is not truth any longer.

On the other hand, love without truth is equally dangerous; flattering the soul into a false peace and sense of security from which there can be only a woeful waking.

It is in combination, only through the union of truth and love, that the highest and best, the God-intended results, are brought about.

Someone has well said: "Truth is the stern hard thing, like the bare branches of winter; love is the softener and beautifier, like the green foliage on the summer tree. If you show that you love people you may tell them truths that condemn them, and yet awaken no bitterness; you may show them how wrong they are and only make them thankful to you for setting them right."

"The portrait is like me, but too good-looking," was the criticism once made to an artist, which called forth the significant reply: "It is the truth, lovingly told."

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Lesson from the Mignonette.*

Once upon a time there lived a king and queen who had a daughter who was the most beautiful princess ever seen. She was so amiable and good that people forgot how beautiful she was, and spoke only of her goodness. She had long, golden curls, but when the maid combed them and the fine hair tangled, the princess never cried or became cross. When the king and queen had to go on long trips, the princess did not cry and pout to go with them. She was so lovely and good that the queen of the fairies heard of her and determined to reward her. So she went to the palace and entered the presence of the princess.

"I have come to tell you," said the fairy, "that I have heard of your beauty and kindness and have come to reward you. Here are three wishes. Choose which of the three you want, and it shall be yours, always. First, you may be a bird, to go from one end of the earth to the other with no one to say

nay or interfere. Second, you may be a butterfly, with no care in the world, only to be gay and happy and beautiful and to charm those who have to be happy during the summer day. Third, you may be a flower whose sweet perfume will cheer those who are unhappy, soothe them when they are ill, and will be a cheerful companion always."

Then the princess said: "If I were a bird, I might fly too far from my home and friends and forget to return, so I will not be a bird. If I were a butterfly I might think more of my pleasure and ease than of my duty, and my beauty might cause me to be vain. So I will be the flower, to help and comfort those who may be in need." Then the fairy queen waved her wand and the princess became the flower, mignonette.

Boys and girls, is it not well to be humble? Don't want to be a bird and fly too high. Don't want to be a butterfly almost entirely beautiful and useless. Desire to live sweet, fragrant, cheering, beautifying lives.

THE SUNDAY SCHOOL LESSON

TITLE: November 7: *The Fall of Jericho.* Joshua 6: 12-20.

GOLDEN TEXT: "This is the victory that hath overcome the world, even our faith." 1 John 5: 4.

TEACHING THE LESSON

The situation of the Israelites at this time. The wilderness is behind them. They are standing on this side of Jordan within the borders of the long-wished-for Canaan. But though in Canaan, the land is not yet theirs. A powerful nation is in possession of it. They have still to take it if they would occupy it. How can they take it? They are without military resources of any kind. It was to be done by faith. "By faith the walls of Jericho fell down." I. *The foundation of the faith.* It was well founded, for it rested on the word of God. "What are the marching orders?" This is the only question faith asks. II. Think also of *the trial of this faith.* The whole thing looked like child's play. The means seemed to human wisdom utterly ridiculous and inadequate to the end in view. Even so in our days faith is sometimes tried. III. As we look at Israel marching around Jericho we see also *an example of the obedience of faith.* "Theirs not to reason why." We can succeed only as we work according to Divine plans, only as we obey his revealed will. IV. In the conduct of Israel before Jericho we see also *the courage of faith.* Faith is brave as well as obedient. Faith never underrates difficulties; never despises danger; but obeying God it never quails before either. V. *The patience of Israel's faith is also plainly shown.* The faith of those warriors was enduring as well as courageous. Only by patient continuance in well doing are great things accomplished. VI. Though tried their faith *was not without encouragement.* There was the command of God. They marched as God's people. The priests were in their company. The sacred ark was borne in their midst. VII. Think, lastly, of *the triumph of their faith.* Their victory was complete. "The weakness of God was stronger than men." "By faith the walls of Jericho fell down." "Thanks be unto God who giveth us the victory, through our Lord Jesus Christ."

ILLUSTRATIONS

FAITH AND FAILURE

I remember so well Hudson Taylor coming to my church the first time I ever saw him. He stepped on the platform and opened his Bible to give an address, and said, "Friends, I will give you the motto of my life," and he turned to Mark 11:22, "Have faith in God." The margin says, "Have the faith of God," but Hudson Taylor said it meant, "Reckon on God's faith to you. All my life has been so fickle: sometimes I could trust and sometimes I could not; but when I could not trust, then I reckoned that God would be faithful."—Rev. F. B. Meyer.

A DARING FAITH

An observation balloon over the lines of the Allies was suddenly attacked by a German airplane firing "tracer bullets," which, if they pierced the balloon, would set it on fire. Watching from beneath we saw two black shapes drop like stones out of the car. They were observers. For two or three awful moments it looked as if they would be dashed to pieces. Suddenly a little white cloud opened above their heads, and their fall stopped. It was their parachute, a frail thing of fine silk, but they cast their weight on it, the air filled it, and it sustained them. They floated gently and safely to the ground. I said to one of the officers, "Isn't it rather awful, wondering if your parachute will open and hold you up?" "Not a bit," he replied, "it always works; you know it will." So faith is trusting yourself to God as completely as the observer trusts himself to the parachute. The parachute might fail: God cannot.

FAITH A BRIDGE ACROSS

Are we not daily, all through life's journey, trusting ourselves to bridges whose supporting piers are away down beneath the water, believing in their strength without doubt, neither wondering nor complaining when by chance one of them trembles or swerves a hair's breadth in the storm? We walk the bridge of life. Can we not trust its safety on the resting places of God's wisdom that are hid from us in the depths of the two eternities?

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday, November 7

Monday, November 8

Tuesday, November 9

Wednesday, November 10

Thursday, November 11

Friday, November 12

Saturday, November 13

SUNDAY, NOVEMBER FOURTEENTH

THEME: *The Happiness of Hunger.*

SUGGESTED SCRIPTURE READING. Matt. 5: 1-26.

SELECTED HYMNS: "O Bread, to pilgrims given."—Anon. "Revive thy work, O Lord."—Albert Midlane. "The Spirit in our hearts."—H. U. Onderdonk. "Break thou the bread of life."—Mary A. Lathbury. "More love to thee, O Christ."—Elizabeth P. Prentiss.

SALUTATION: "This is the day which the Lord hath made, therefore will we rejoice and be glad in it." . . . "Praise waiteth for thee, O God, in Zion; unto thee shall the vow be performed. O thou that hearest prayer, unto thee shall all flesh come."

INVOCATION PRAYER: Help us, O Lord, to understand what it is to rest in thee, and to find peace and pardon in thy deathless love, out of our passionate unrest. Almighty and most merciful Father, we have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done, and we have done those things which we ought not to have done. But thou, O Lord, have mercy upon us. Spare thou them, O God, who confess their faults. Restore thou them that are penitent, according to thy promises declared in Christ Jesus our Redeemer; and grant, O most merciful Father, that we may hereafter live a godly, righteous and sober life, to the glory of thy holy name, through Jesus Christ our Lord. We bless thee that none who ever trusted in thee have been confounded, nor have any who abode in thy fear ever been forsaken. Pardon us, therefore, our carelessness, obstinacy, and sin, for our trust is only in thee. Let not our meanness and little worth exclude us from thy thought of us among the children of necessity. Give us a wise and understanding heart, and a love of everything that is good and true and holy. Though we have shrunk from the cause of good and fled from the painful task and the unpleasant duty, covering up our unfaithfulness with vain words and empty promises—being unthankful even for the gifts we have received from thee and from our fellows, yet in thy pity pardon us, and in thy mercy grant us a new and better opportunity of service. We thank thee for thy remembrance of us through the day and the darkness. No shadow can obliterate thy presence nor shut us out from thee. Sorrow cannot silence thy still small voice, nor can her tears blind us to thy glory. By thee alone the ways of life are blest; through thee alone do they attain to everlasting light. Guide us, therefore, by thy hand till we shall reach the home of deathless peace. We ask in the name of Christ. Amen.

THE SERMON

TITLE: *The Happiness of Hunger.*

TEXT: "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Matt. 5:6.

THE SERMON OUTLINE

INTRODUCTORY: These words are a part of Christ's great Sermon on the Mount. The multitudes who listened must have been surprised at the language used, for Christ opened his address by announcing the blessedness, the happiness, of the poor, the sorrowful, the weak, the hungry, the persecuted, the reviled. These were not the things men were accustomed to count as part of their blessedness. Nevertheless, what Christ said then, as always, was true—true for the people of his day and true for us. This will be manifest as we go on to think:

I. First, of the object of desire mentioned—"Righteousness." Hungering and thirsting after righteousness implies that the sinner is convinced that he lacks it, and yet cannot be happy without it. The language implies a sense of spiritual need. The awakened soul longs for rightness of relation before God and for righteousness of life.

II. Consider, secondly, the disposition manifested—"hungering and thirsting." Nothing could better express especially ardent desire after righteousness than hunger and thirst. No appetites are so keen, none so imperiously demand supply. They occur repeatedly; and when unsatisfied nothing is more distressing. Hunger, we say, will break through stone walls. Thirst unsatisfied is intolerable. An ancient king, suffering from thirst, said, "I will give my kingdom for a cupful of water." So the sinner, conscious of his guilt, feels that righteousness is a matter of life and death with him. He longs and prays for it: "Oh, that I knew where I might find him!" "Create in me a clean heart, O God," etc.

III. But notice especially the blessedness of those who do thus hunger and thirst after righteousness—"They shall be filled." As God never inspires desires and petitions but with a design to satisfy, those who hunger and thirst after salvation may depend on being speedily blest, and those who long for more righteousness of life will be given grace to attain it.

1. Such longing is the best sign of spiritual health. It is a hopeful sign when the sick man begins to have a desire for food. We need never lose hope for any who really crave spiritual blessings.

2. Such longing stimulates to endeavor. Woe be to us if we have reached the goal of our hopes and have nothing more to wish for, no higher attainments toward which to strive.

Probably the most perfect piece of marble ever wrought by human hands is the statue of the Christ by Thorwaldsen. Those who have seen it in the Metropolitan Church at Copenhagen say that the whole light of the story of the Gospel seems to stream down upon them from the stone as they look at it. The artist wrought a long while upon it, and with intense joy and enthusiasm, but when it was completed, a deep melancholy settled over him. When asked the reason for this, he said that his genius was decaying. "Here is

my statue of Christ; it is the first of my works with which I have felt satisfied. Till now my ideal has always been far beyond what I could execute. But it is no longer so. I shall never have a great idea again." To him satisfaction was the sure indication of the limit of achievement. The same holds good in all realms of life, physical, intellectual and spiritual. Happy are they who hunger. Their craving pushes them on to higher things.

3. Finally, such longing is a prophecy of satisfaction. "Blessed . . . for they shall be filled." God does not mock us. He never implanted a desire in a human soul without at the same time providing for its fulfillment. The fact that there is thirst proves that there is also water. When we are hungry we know that there is bread somewhere. So my spiritual longings are prophecies of spiritual fulfillments. They tell me of possibilities of attainment that lie before. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

OFFERTORY PRAYER: Almighty and gracious Father, the source of all our blessings; we pray thee to make us sensible of our duty to thee in the use of the gifts entrusted to us. If our material resources increase, may there be a like increase in our generosity. If our resources diminish, we beseech thee to save us from the sin of beginning our economy at the Church. Help us to reduce our personal comforts and gratifications, and to make ready sacrifice for the sake of giving toward the spread of thy kingdom and the salvation of men: through Jesus Christ our Lord. Amen.

Illustrative Material

SEED THOUGHTS

Heart Cravings: 1. A man may be measured by his desires. 2. Righteousness is a supreme object of desire. 3. The desire is the measure of the supply. 4. A real desire culminates in action. Hunger drives to work.—G. E.

Want of Spiritual Appetite: 1. Desire is a condition and prophecy of religious attainments. 2. This law of spiritual desire explains our spiritual poverty. 3. This want of spiritual appetite is the curse of mankind.

The vastness and intensity of religious life. Hunger and thirst are primitive appetites. They cover life.

What leads people thus to hunger and thirst? A sense of insufficiency. A sense of guilt. A perception of the utter inefficacy of all human prescriptions to remove sin or supply righteousness. Those who hunger and thirst are blessed, because it is the evidence of a new nature and of acceptance with God. They are "filled," satisfied, with righteousness, happiness, and finally with the likeness of God.

CHOICE ILLUSTRATIONS ON THE THEME

SEEING TWO WORLDS

There is a little water-beetle with two pairs of eyes, one above and one below the waterline, so that it can see two worlds at once.

DESIRING THE SPIRITUAL

It was on one of his birthdays that David Livingstone said: "I will place no value on anything that I have or may possess except in relation to the kingdom of Christ. If anything that I have will advance the interest of that kingdom, it shall be given or kept, as by giving or keeping it I shall most promote the glory of him to whom I owe all my hopes, both for time and eternity. May grace be given me to adhere to this."

SPIRITUAL DESIRE

Spiritual desire implies a willingness to discard the less for the greater. One day Dr. Charles A. Berry was passing a cotton-mill. He saw pieces of machinery being thrown out of the upper window and falling in shattered fragments. In answer to a question, the manager remarked: "You see the mill does not run for the machinery! it runs to make cotton."

SOUL TESTING

A young man had just taken a physical examination in a gymnasium. His lungs, heart, and muscles had been thoroughly tested. That night he dreamed he had been summoned to appear on a certain day to have his soul tested in the same way. Suppose our patience, our faith, our liberality, our purity could be tested as accurately as our bodily powers—how many of us would dare to take the test? But God does so test us, and measures our growth constantly.

FOR THE EVENING SERVICE

TITLE: ***Does Godliness Pay?***

TEXT: "Godliness is profitable," etc. 1 Tim. 4:8.

THE SERMON OUTLINE

INTRODUCTORY: Religion is an appeal to common sense. It comes to us and asks our acceptance of it on the grounds of enlightened self-interest. It asks it on other grounds and higher grounds, but it asks it on this ground, too. Will it pay? Christ endorsed that way of looking at it when he said: "What shall it profit a man"? etc. In one sense, religion is business. It asks us to get our account books, to study the prices current, to question on the probabilities of profit and loss and decide whether it will pay to purchase "the pearl of great price." It asks us to use the same shrewdness we would in temporal investments. Does it pay to invest in religion?

I. First let us consider this question from the standpoint of the life that now is. Is the text true? Is godliness profitable for the present?

1. How is it in this life about sin? Does sin pay? Five years ago a young man paid a few cents for a cup of strong drink. It seemed pleasant. He only spent a portion of a dollar for a whole night's enjoyment. That seemed cheap and profitable. Was it? Look at him now, a poor, wretched, ragged outcast. His sins have cost him health, happiness, character, love, a father's

tears, a mother's broken heart, and all hope for the future. Did it pay? "The way of the transgressor is hard." It is always so, and in regard to all kinds of sin. If there is any one thing in all God's universe that does not pay and never can be made to pay, it is sin.

2. But how is it for this life about godliness? Does it pay? Indeed, does anything pay so well?

a. It pays from a business standpoint. Godliness makes a man honest, and it is even a maxim of worldly success that "honesty is the best policy." Godliness makes a man industrious and earnest. And these are two of the highest qualities for temporal advancement. Godliness makes a man firm and decided. It gives him qualities that enable him to say yes when he ought to say yes, and stick to it, and say no when he ought to say no, and mean it. Simply from the standpoint of worldly success godliness pays. As a rule Christian homes are more comfortable than those that are not Christian; children are better fed, better trained, and love surrounded. "I have been young and now am old, yet have I not seen the righteous forsaken nor his seed begging bread."

b. It pays in peace of mind. "My peace give I unto you."

c. It pays in positive joy. "That your joy may be full." Ask any Christian which part of his life contained more joy, before he became a Christian or after.

d. It pays in hope. What is life without hope? It is like sailing without any harbor in view. It is drifting, and drifting is a most unhappy sort of life.

II. Secondly, let us consider the question from the standpoint of the life that is to come.

1. How is it in the life that is to come with those who follow sin? Suppose there were no punishment for sin except its own punishment in the law of the solidification of character; were that not punishment, indeed? But we are taught to believe that there is other punishment for sin. (1) There is the gnawing of remorse. (2) There is the conscious degradation of finding ourselves fitted only for association with evil. (3) There is the sense of God's displeasure. These are enough, let alone the possibility of direct inflictions of justice on account of the violations of Divine law.

2. How is it about the life that is to come for the godly? Consider only the meaning of these three words, God, Heaven, Eternity.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Buying Your Opportunity.*

TEXT: "Redeeming the time." Ephe. 5:16.

The word rendered here redeeming means to purchase, to buy up from the possession or power of anyone. It means to recover our time from waste, to improve it for great and important purposes. Let me give you an example which I am sure will interest all the boys and girls and may have a lesson for the older people here too.

Some years ago, a great artist in mosaics lived and worked in Italy. His skill was wonderful. With bits of glass and stone he could produce the most striking works of art—works that were valued at thousands of dollars.

In the workshop was a poor little boy whose business it was to clean up the

floor and tidy up the room after the day's work was done. He was a quiet little fellow and always did his work well. That was all the artist knew about him.

One day he came to his master and asked timidly: "Please, master, may I have for my own the bits of glass you throw upon the floor?"

"Why, yes, boy," said the artist. "The bits are good for nothing. Do as you please with them."

Day after day, then, the child might have been seen studying the broken pieces found on the floor, laying some on one side, and throwing others away. He was a faithful little servant, and so year after year went by and found him still in the workshop.

One day his master entered a storeroom little used, and in looking around came upon a piece of work carefully hid behind the rubbish. He brought it to the light, and to his surprise found it a noble work of art, nearly finished. He gazed at it in speechless amazement.

"What great artist could have hidden his work in my studio?"

At that moment the young artist entered the door. He stopped short on seeing his master, and when he saw the work in his hands a deep flush dyed his face.

"What is this?" cried the artist. "Tell me what great artist has hidden his masterpiece here."

"Oh, master," faltered the astonished youth, "it is only my poor work! You know you said I might have the broken bits you threw away."

The boy with an artist-soul had gathered up the fragments and patiently and lovingly he had wrought them into a wonderful work of art.

Do you catch the hint, little people? Gather up the bits of time and opportunity lying about, and patiently work out your life mosaic—a masterpiece by the grace of God.

THE SUNDAY SCHOOL LESSON

TITLE: November 14: *Caleb's Faithfulness Rewarded.*
Joshua 14: 6-15.

GOLDEN TEXT: "I wholly followed Jehovah my God." Joshua 14: 8.

TEACHING THE LESSON

Caleb is one of the men it is pleasant to meet in Bible history. Bright and brave, strong, modest, and cheerful; there is honesty in his face, courage and decision in the very pose of his body, and the calm confidence of faith in his very look and attitude. We are the better for meeting and knowing him. Caleb's reward illustrates the immense difference between a full and a partial following of God. I. ~~One with~~ Caleb's ~~spirit~~ *sees clearly the good things which God has promised.* He has sight and insight. Twelve men go over to Canaan. Ten saw partly. Two saw fully. Ten had common-sense vision. Two had faith vision. They had sight and insight. They reckoned on God. II. ~~Men with~~ Caleb's ~~spirit~~, wholly following the Lord, *have the power of standing alone.* Caleb had the courage to be in a minority of two (Num. 14: 1-10). The secret of his courage was his faith in God's promise, that the

Lord would put fear upon his enemies (Num. 14:9), and his sense of the Divine presence. The mass move with the stream. The few stand like a rock. Caleb stood. III. Those who are like Caleb have *the patience of faith.* It was a long and wearisome time before the word of God to his trusty servant was fulfilled. It was more than a whole generation. Do you wait for the promises? Do you get tired and run away from your own prayers? So that when the answer comes someone else lives where you did when you prayed? IV. Men of Caleb's spirit *have to fight the good fight of faith.* Hebron was beautifully situated upon the hills south of Jerusalem, where even today there is luxuriant vegetation and the grapes of Eshool are gathered. But even at the last the prize did not drop into his hands like a ripe apple. No, he must draw his sword and expel the sons of Anak. V. *At the end of his career Caleb receives a wonderful reward.* He had a happy old age. The people acknowledged his faithful service. The seed of Caleb received the benefit resulting from their father's fidelity.

ILLUSTRATIONS

FAITHFULNESS

When Commodore Joseph Smith saw by the first dispatch that reached Washington from Fortress Monroe that the *Congress* on which his son was commander, had shown the white flag, he said: "Then Joe's dead!" It was so. It is far better to think of men dying at their post of duty, faithful, and without a blot on their names, than to think of their betraying their trust, or in any way proving unfaithful.

FAITHFULNESS REWARDED

A pastor and his wife, who had labored on many fields with a uniform success, were questioned one day as to the reason for their success. Their answer is memorable, "We were always at our post." It wasn't their brilliancy that won out and made them useful, for they were common folk. They had no great wisdom to gain them favor. They had an every-day principle which they applied effectively. They were faithful to duty. The standard by which the Master measures men is epitomized in two words that he employed again and again in his gospel messages—"good" and "faithful."

FAITHFULNESS

The life guards were about to launch their boat in the face of a terrific storm to attempt the rescue of the passengers on the foundering ship. One of the men, hesitating, said to the captain, "But how are we going to get back?" He was met with the response, "We do not have to get back."

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday, November 14

Monday, November 15

Tuesday, November 16

Wednesday, November 17

Thursday, November 18

Friday, November 19

Saturday, November 20

SUNDAY, NOVEMBER TWENTY-FIRST

THEME: *They Remembered Not: He Remembered.*
(Thanksgiving Sunday)

SUGGESTED SCRIPTURE READING: Ps. 67; Ps. 103.

SELECTED HYMNS: "O God, beneath thy guiding hand."—Leonard Bacon. "Praise to God, immortal praise."—Anna L. Barbauld. "God bless our native land."—C. T. Brooks. "God of our fathers, whose almighty hand."—D. C. Roberts. "My country, 'tis of thee."—S. F. Smith

SALUTATION: "How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life; in thy light shall we see light." Ps. 36 7-10.

INVOCATION PRAYER: Almighty God, Ruler of all nations, we enter into thy gates with thanksgiving and into thy courts with praise. We know that the Lord he is God and that he hath made us and not we ourselves. Thou hast not dealt so with any nation. Father of mercies, thine own open hand dispensing blessings unnumbered has filled our year with goodness. We thank thee, we praise thee, we bless thee. Thine is the glory —ours is the joy. We come up to this Thanksgiving Day, and we bring with us failures, excuses, sins, but we bring also honest effort for our Lord. We thank thee for the failures. They have been our teachers. We thank thee for the successes, and we pray thee to forgive us for the sins, and grant that our efforts for good may be acceptable to thee, and that our lives may cause some other life to praise thee.

Forgive us our national sins and shortcomings, our Father. Save us from the lust of power and from pride. Train us up as a chosen people to accomplish thy purpose. Pour out upon us thy Holy Spirit, and may our sons and daughters prophesy, our young men see visions and our old men dream dreams. So may we become a great nation in righteousness and great in thy service.

Graciously draw us all into closer kinship with thyself. Save us from slothfulness in thy service. Deliver us from the infidelity of sin, and from the snare of the world, the flesh and the evil one. May our family life be sweet and holy, and may the Lord break the bread of life to us at every common meal.

These mercies we ask through Jesus Christ our Saviour, who taught us to pray—"Our Father," etc.

THE SERMON

TITLE: *They Remembered Not: He Remembered.*
(Thanksgiving Sunday)

TEXTS: "They remembered not the multitude of his mercies." Ps. 106:7.

"They soon forgot his works." Ps. 106:13.
"They forgot God." Ps. 106:21.
"He remembered for them his covenant." Ps. 106:45.

THE SERMON OUTLINE

INTRODUCTORY: Few things are brought out more strikingly in the Bible than the great contrast between God's ever-abiding faithfulness and man's forgetfulness. Psalm 106, giving a period of the history of Israel, brings this forcibly before us. Three times over in that Psalm is Israel definitely stated to have forgotten. "They remembered not the multitude of his mercies" (v. 7), "They soon forget his works" (v. 13), and "They forgot God" (v. 21). The very order in which these expressions come is significant and full of warning, that we "remember not the multitude of God's mercies." We are content so often to receive them as a matter of course, without ever reflecting on the great Giver of all good things. Great is his faithfulness; with shame be it said, great is our forgetfulness and ingratitude.

To many of us a happy home has been our lot all our life, and because of the very fact we are apt to forget entirely that it is one of the Lord's mercies, and that it would not continue one day if it were not his good pleasure. And so, too, if we have any success in business, or any happiness in our daily occupations, we are inclined to think, or at any rate to act as though we thought, this was due to our cleverness and brightness of disposition, forgetting that everything which contributes to that happy state of affairs is a gift of God.

I. We remember not the multitude of His mercies.

Day by day we are kept safe in the midst of known and unknown dangers; while others are stricken with disease or illness, we are preserved in health and strength. "It is of the Lord's mercies that we are not consumed," and yet we remember not the multitude of them. Truly, "we remember not the multitude of his mercies."

II. We forget God's works.

Now, having forgotten his mercy, it is but a small step further to "forget his works." Many of us, thank God, have experienced the joy of salvation, and have felt as though that joy could never pass away, because the happy assurance, "Christ died for me," is firmly planted in us. And yet, as the freshness of that joy passes away, must we not confess that also there often passes away the remembrance of the great work of our redemption? And often, while we do not forget "Christ died for me," yet we forget the great price paid for our salvation. Is it not so? And if it be so, is it not also the case with regard to God's great work of creation? The sea, the rivers, the lakes, as well as the hills and the mountains, all bear witness to the might and power of God. The trees and flowers as well as the animal life all around bear witness to the love and faithful remembrance of our Creator-God. But we, although living in the enjoyment of these created works, forget their Creator. Like Israel of old, we soon forget his works.

III. We forget God.

The third step given in this psalm seems only a natural consequence of the other two. Having forgotten the multitude of his mercies and his works, how can we be surprised when we read, "They forgot God"? "Be-

ware that thou forget not the Lord thy God . . . lest when thou hast eaten and art full . . . then thine heart be lifted up and thou forget the Lord thy God which brought thee forth . . . from the house of bondage, who led thee . . . and thou say in thine heart: My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth. . . ." (Deut. 8: 11-18.)

Let us not forget that the sin of forgetting is indeed terrible in God's sight, as we see in Psalm 9: 17, "The wicked shall be turned into hell, and all the nations that forget God."

IV. God's unforgetfulness.

But, thank God, the psalm does not bring before us only the dark side, man's forgetfulness, it also tells us of God's faithfulness. "He remembered for them his covenant." While they forgot him and all his love for them and the multitude of his mercies, yet "He abideth faithful." "He remembered his covenant." He is the same today. Let us, therefore, with shame, repent of our forgetfulness and ingratitude and seek forgiveness through Jesus Christ, determining that henceforth we will be not forgetful, but, in the words of Ps. 105: 5, we will "remember his marvellous works that he hath done." And as proof that we do this, let us show it in the four ways David brings before us in Psalm 105:—

1. "Give thanks" (v. 1) in our lives as well as with our lips;
2. "Talk of his wondrous works" (v. 2);
3. "Glory in his holy name" (v. 3); and
4. "Seek his face evermore" (v. 4).—H. W. H.

OFFERTORY PRAYER: Out of thy fulness have we all received, and grace for grace—one measure of blessing upon another. Receive the offerings we bring thee with gratitude for all thy benefits. Use them for the extension of thy kingdom in the world, and bless us as we bring them. We ask in the name of Christ. Amen.

Illustrative Material

SUGGESTIVE THANKSGIVING TEXTS AND THEMES

The Beauty and Utility of Gratitude: Ps. 111: 1-10.

The Lovingkindness of God Remembered: "We have thought of thy lovingkindness, O God, in the midst of thy temple." Ps. 48: 9.

God's Benefits: "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation." Ps. 68: 19.

The Loaded Table: "Come and dine." John 21: 12.

The Thankful Family: "And thou shalt rejoice in every good thing which the Lord thy God hath given thee and unto thy house." Deut. 26: 11.

The Singing Soul: "Singing and making melody in our heart to the Lord." Ephe. 5: 19.

Excellent Lovingkindness: "How excellent is thy lovingkindness, O God!" Ps. 36: 7.

Think and Thank: "Bless the Lord, O my soul, and forget not all his benefits." Ps. 103: 2.

Practical Thanksgiving: "What shall I render unto the Lord for all his benefits toward me?" Ps. 116: 12.

Why We Should Give Thanks: "O give thanks unto the Lord, for he is good, for his mercy endureth forever." Ps. 107: 1, 2.

Thanksgiving on a Narrow Basis: "That I am not as the rest of men." Luke 18: 11.

The Grace of Gratitude: "Praise is comely." Ps. 33: 1.

The Bountiful Hand: "Thou art good." Ps. 119: 68. "Thou openest thine hand." Ps. 145: 16.

God Governing the Nations: "O let the nations be glad and sing for joy; for thou shalt judge the people righteously." Ps. 67: 4.

Benefits of Thanksgiving: "It is a good thing to give thanks unto the Lord." Ps. 92: 1.

THANKSGIVING DAY ILLUSTRATIONS

THANKSGIVING ATMOSPHERE

It is said that Beethoven had his piano placed in the middle of a field, and then "under the smiling sky, with the birds singing around him, flowers shining and grain glistening in the sun, the master musician composed some of his great oratorios." So we shall do better work and accomplish sublimer ends if we are ever surrounded with the atmosphere of gratitude. The hands will have a more skilful touch, the eye a keener sense of vision, the tongue a more compelling eloquence; and the soul will feel the stirrings of newly unfolding power.

THANKSGIVING HARP-STRINGS

Rev. Dr. John Henry Jowett well says: "No one is going to have anything worth calling a harp in glory who has not already harped music in his own soul." If you have not used it, this Thanksgiving time is the time to get your harp and play it. Think, and then you will thank. Recall your blessings and you will soon begin to finger the Thanksgiving harp.

WHICH BUCKET?

"How dismal you look!" said a bucket to his companion as they were going to the well. "Ah!" replied the other, "I was reflecting upon the uselessness of our being filled; for let us go away ever so full, we always come back empty." "Dear me! how strange to look at it in that way!" said the other bucket. "Now I enjoy the thought that, however empty we come, we always go away full." Which bucket are you?

GRUMBLING THANKSGIVING

We sometimes sing a hymn with this refrain:

"Singing I go along life's road,
Praising the Lord, praising the Lord."

When the truth is,

Grumbling I go along life's road,
Scolding the folks, blaming the cook, etc.

It is astonishing how many the grumblers are. Yet grumbling is bad business. It is one of the greatest perils of our time that the prevailing type of Christian life shall get to be like that mood in which John Foster said most evangelical divines a hundred years ago ended their days, "In a mood of gently complaining melancholy." Thanksgiving Day should prove a bad day for grumblers. Ingratitude ignores blessings and dishonors God. Grumbling ignores blessings, counts only miseries, and dishonors God. Yes, grumbling magnifies small miseries, making little ones into big. Grumbling is indeed bad business.

EXPRESSING THANKS

A writer tells of a visit to the famous Calumet and Hecla mines in northern Michigan shortly before five o'clock in the afternoon. As they came to the mouth of the mine, a friend said to him, "Stand here and listen." There was silence for a moment and, coming from the earth beneath their feet, faint sounds were heard. They grew stronger and more distinct as they waited, seeming like the weird melodies played by the wind on telegraph wires. Nearer and nearer they came, mingled with the creaking of machinery, and resolving themselves at last into the familiar notes of "Nearer, My God, to Thee." In a moment the cage reached the top of the shaft and the day shift of Welsh miners, who had been singing their way up from a depth of hundreds of feet, stepped out, and, baring their heads, joined in "Praise God, from Whom All Blessings Flow," and then turned homeward. "They do this every night when their work is done," said the friend. "It is their expression of praise and thanksgiving." —American Messenger.

FOR THE EVENING SERVICE

TITLE: *Getting the Habit of Thanksgiving.*

TEXT: "I will praise the Lord at all times, his praise shall continually be in my mouth." Ps. 34: 1.

THE SERMON OUTLINE

INTRODUCTORY: There is a beautiful legend of a golden organ in an ancient monastery. Once the monastery was besieged by robbers, who desired to carry off its treasures. The monks took the organ to a river which flowed close by, and sank it in the deep water, in order to keep it from the hands of the robbers. And the legend is that, though buried thus in the river, the organ still continued to give forth sweet and enchanting music, which was heard by those who came near.

Every Christian life should be like this golden organ. Nothing should ever silence its music. Even when the floods of sorrow flow over it, it should still continue to rejoice and sing.

One of the secrets of such a life is found in the cultivation of the habit of thankfulness.

I. The true spirit of thanksgiving cannot be saved up for Thanksgiving Day. A grateful heart must be born and bred in us—born of love to and

confidence in God, bred in sunshine and shadow, prosperity and adversity. Like a certain kind of primrose, it must bloom all the year round. There is really nothing that God does for us every day of our life but is wonderful, and the more we know him, the more wonderful does it seem to us that he should do anything for us. We take so many things as matters of course without looking from whence they come, when if we did but look up, gratitude would fill our hearts to overflowing.

II. Thanksgiving is far more a cultivated habit than a grace of nature. Some men, to be sure, find it easier than others to be thankful and happy; but all men, if they sedulously cherish the good they can see in their lives, will speedily see more good to cherish, and the blessed process will go on at a rapidly increasing rate, an endless chain of thanksgiving.

Reference to the calendar should hardly be necessary to remind us of our duty of thanksgiving, though we believe the appointment of a National Thanksgiving Day is well and important. But the spirit of thanksgiving should pervade the whole life. In the church year of the Christian, every day should be Thanksgiving Day. Like the Psalmist David, who struck so many thanksgiving notes from his spiritual harp-strings, we should say: "I will bless the Lord at all times, his praise shall continually be in my mouth." A Thanksgiving proclamation by our President once a year may usefully accentuate the duty of praise, and serve to call forgetful souls to a sense of their obligations to their heavenly Father; but the proper course is to intermix the experiences of each successive day, even its crosses and its trials, with a profound sense and grateful recognition of the lovingkindness of God.

III. Thanksgiving makes our blessings doubly blessed. Our blessings are multitudinous. But the best blessing of all is a heart that receives with gratitude. There are two ways to get rich. One is to increase the number of our dollars. The other is to increase the value of the few dollars we already have. Thankfulness raises the blessings we already have to higher degrees of worth, and thereby enriches us.

"Well, I have nothing to complain of." Such was the answer we received the other day on inquiry of a very prosperous friend as to his health, and how he was getting along. "I have nothing to complain of." And he passed on, thinking the better of himself because he was not complaining. How much better it would have been had he said: "I have everything to be grateful for. God has been very good to me."

IV. The habit of thanksgiving is a brave and cheerful habit. It has no patience with the weak bitterness that complains that life is not worth living. It sees God everywhere in his world and praises him. It gives thanks in all things, knowing that all things work together for good to them that love God. It does not dwell on personal disappointment, but enters into the larger life of God's kingdom. It is a habit that no Christian can afford to be without.

V. Then, too, the thanksgiving habit is a restful habit. A thankful spirit is restful. It does not fume and fret. It reposes. Every promise of God is like the seat along the mountain-path, with the words written over it: "Rest and be thankful." If we are thankful, we are already at rest. "Deo Gratias" is a good motto for life. Whoever brings the gift, thank God as the Giver, while you do not forget the messenger.

VI. Furthermore, the habit of thanksgiving cures covetousness. It magnifies our little things until we fail to wish for the great things of others. It is the quintessence of contentment, and contentment joined to pure, practical goodness is the acme of life. And just such an acme of life is within the reach of every heart that will trust God fully.

The late Dr. John Hall, of blessed memory, used to say that he liked to look into the windows of the stores at Christmas time, to see how many things he could do without! A man has gotten a long way toward real wealth when he can do that. He has godliness with contentment, which is great gain—the truest riches.

To continually think of one's sorrows, and to mourn over disappointments, is to adopt a weakening policy. To call a roll of blessings is to look unto God, and thereby gain strength.

At this Thanksgiving season, let us take a new start in the practice of continual thanksgiving. Let us make our Thanksgiving song the new song of our life, the habit of our days.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Children's Thanksgiving.*

TEXT: "I will praise thee with my whole heart." Ps. 128: 1.

Next Thursday we will celebrate Thanksgiving Day. Our thoughts turn to turkey and pumpkin pie. A good many people are like the little boy at whose home I was entertained one Thanksgiving Day. He weighed himself before he sat down to dinner and he got on the scales after he had finished his dessert and found that he had gained three pounds. He thought he ought to stuff himself in honor of the occasion.

The first Thanksgiving Day was observed over three hundred years ago by the Pilgrim Fathers at Plymouth. They said, "We must have a special day on which we may thank God for all the blessings he has given us." They had had a hard time of it ever since they landed on these shores. They had suffered from the cold; they had been hungry; and a great many of them had died; but they said that in spite of all, they still had a great many things for which to be thankful. Four men went out to hunt for game and they came back with all they could carry which they served with corn and barley. The Indians were invited as guests and together they ate the first Thanksgiving dinner in the wilds of New England.

Ever since that time we have kept up the custom.

Some of us perhaps think that we have had a hard time during the past year, but I am sure that each one has something for which to thank our Father in heaven.

I read about a Dutch sailor who had followed the sea all his life. One day when he had climbed to the top of the mast he slipped and fell to the deck. They picked him up for dead, but presently he regained consciousness and asked how badly he was injured. They told him that aside from being severely bruised his leg was broken, to which he cheerfully replied, "Thank God it was not my neck."

Even if we have been unfortunate in the past, we can still find good reason for being thankful.

Not long ago a man lost his leg in a railway accident. He was taken to a hospital where his wounds were dressed. The surgeon said to him, "It is very unfortunate that this should have happened to you." "Oh," said the man, "it might have been worse; I'm so thankful it was the leg with the rheumatism."

Most of us mean well enough, but I think we are forgetful. We really appreciate our blessings but we have poor memories. Let me give you a hint how to remember the blessings of the past year. On next Thursday take a piece of paper and a pencil and make a list of them. I know you will be surprised at the number. You will need more than one sheet.

A little girl said to her father one evening, "Father, I am going to count the stars." Soon he heard her say, "One hundred," "Two hundred," "Five hundred," "Oh, I didn't realize there were so many."

"Count your many blessings,
Name them one by one;
And it will surprise you,
What the Lord hath done."

It is very easy to say, "Thank you" with the lips. We do it one minute and forget about it the next. Real thanks comes from the heart. Let us live lives of gratitude, for, after all, Thanksgiving is Thanksgiving. "Bless the Lord, O my soul, and forget not all his benefits."—M. G. G.

THE SUNDAY SCHOOL LESSON

TITLE: November 21: *Joshua Renewing the Covenant.*
Joshua 24: 14-25.

GOLDEN TEXT: "Choose you this day whom ye will serve; . . . but as for me and my house, we will serve Jehovah." Joshua 24: 15.

TEACHING THE LESSON

This was a great event. What the secret of its causes? We ought to know. It was the old man Joshua's burning zeal for the service of the Lord, kindled full five and sixty years before. It led to results worthy to be ranked with the revival under Ezra, with Pentecost at Jerusalem, with the Reformation and the triumphs of Wesley and Whitefield. Consider the value of a single life devoted to the service of God. Joshua's days are ended. His work is done. He is ready for his reward. Few men have lived so worthily. Men are needed everywhere of like decision. He calls on the people to renew the covenant. It is to be a definite act of choice. "Choose you this day." An act of choice—"choose you." The period of choice—"this day." He offered motives for choice. He wishes to call the people to utmost earnestness. He therefore presents I. *The difficulties of serving God.* "Ye cannot serve the Lord." You do not know yourselves, or you would not promise too easily. You have too serious inclinations to evil. You do not fully estimate the influences of the past, or you would fear to promise for the future. It was a "count the cost" warning. II. *The conscious ability to serve God.* With much vehemence the people asserted

they would, and therefore could, be true to their promise; that no more was demanded of them than was in the range of their power to do. God was righteous. This was their reasonable service. III. *The solemn promise to serve God.* The covenant was renewed. "The Lord our God will we serve, and his voice will we obey." IV. *The abiding witness of the pledge to serve God.* As our memorials and statues are eloquent of former scenes and persons, so this column set was to tell to children's children that their fathers were given here and forever to the Lord. Think of the value of a stand for God. Think of the importance of covenants.

ILLUSTRATIONS

RENEWING OUR COVENANTS

The Lord's Supper is the supreme occasion when Christians renew their covenant. In this lesson we may well put emphasis on this as an application. The late Rev. Dr. John Henry Jowett well said:

"We should go away from the feast as covenanters. We have taken the new covenant in his blood, and the holy sacrament will be fresh upon our lips; and there must be something about us akin to the Scottish Covenanters when they emerged from Greyfriars Churchyard, having entered into holy bond and covenant with the Lord. There must be something in our very demeanor telling the world that we have been at a great tryst, and our lives must be bravely, grandly quiet, confident in the glorious Ally with whom the covenant has been made. There must be nothing dubious in our stride."

THE COVENANT

Once get the Oriental idea of a covenant, which was the idea of Jesus and his disciples, firmly fixed in the mind, and I know nothing so satisfying to the soul, so helpful to faith, so stimulating to fidelity, or so hopeful for the final triumph of the Kingdom of Christ. It would mean to us that when we celebrate the Lord's Supper, we pledge ourselves and all that we have to him and his interests, until we meet again on a like occasion to renew our covenant, and so on through life. On the other hand, our Lord pledges himself and all that he is and has, to do for us all according to his power in heaven and earth, according to all that in him lies.

FRIENDS FOREVER

To eat and drink with an Oriental was significant of mutual love and confidence. When invited to come it was felt to be an insult to the host if a refusal was given. Christ by the sacramental feast invites his friends to come and sup with him. He gave his parting words at that feast, and they are on record for us to read before we, too, "Take, eat."

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday, November 21

Monday, November 22

Tuesday, November 23

Wednesday, November 24

Thursday, November 25

Friday, November 26

Saturday, November 27

SUNDAY, NOVEMBER TWENTY-EIGHTH

TITLE: *The Ruling Principle of a Good Life.*

SUGGESTED SCRIPTURE READING: Heb. 11 : 1-40.

SELECTED HYMNS: "When I can read my title clear."—I. Watts. "Rise, my soul, and stretch thy wings."—Robert Seagrave. "Forward! be our watchword."—Henry Alford. "I'm but a stranger here."—T. R. Taylor. "Give me the wings of faith to rise."—I. Watts.

SALUTATION: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." Ps. 27 : 4.

INVOCATION PRAYER: Most gracious and merciful God, who art of purer eyes than to behold iniquity but hast promised forgiveness to all who confess and forsake their sins, we come before thee with a humble sense of our unworthiness, acknowledging our frequent transgression of thy righteous laws in thought, word, and deed. O gracious Father, who desirest not the death of a sinner, look upon us, we beseech thee, in thy Son Jesus Christ, and for the merits of his passion, be merciful to us. Make us deeply sensible of the evil of our sins, and work within our hearts an earnest repentance. And, lest we, through our frailty or the temptations which encompass us, should be again enticed to fall, vouchsafe the help and guidance of thy Holy Spirit. As thou hast put within our lives the desire and resolve to obey thy will, and become truly thy children, and servants of thy grace, do thou enable us to achieve holiness in all things, through Jesus Christ our Lord. Reform whatever thou findest amiss in the temper and disposition of our souls; permit not vain thoughts, unlawful designs, or inordinate desires to take their lodging there. Cleanse our hearts from envy, hatred and malice, that we may never suffer the sun to go down on our wrath, but be in peace, charity and good-will with all men. Give us a contented spirit, that we may not grudge the successes of others, nor be embittered in spirit over fancied slights of fortune; but make us great enough, in the patient faith of those who truly love thee, to be able to bear either poverty or riches, success or failure, according as thou disposest these to us. Give us, in everything, the courage of the saints, that even through defeat we may keep our faces toward victory in thee, through Jesus Christ our Lord. Amen.

THE SERMON

TITLE: *The Ruling Principle of a Good Life.*

TEXT: "For he endured, as seeing him who is invisible." Heb. 11 : 27.

THE SERMON OUTLINE

INTRODUCTORY: Jews and Christians alike unite in ranking Moses as one of the greatest men in history. He was certainly the greatest man in Old Testament history. His greatness rests not alone on what he did, but also upon what he was. He was great in character.

It is always interesting and instructive when we can know how anyone came to be either great or good. Moses was both and the secret of both is authoritatively revealed in these words we are to study: "For he endured, as seeing him who is invisible." In other words, he had faith; he lived and moved and had his being under one constantly controlling principle, that of faith in God.

I. Our first thought is regarding his exercise of faith. It was in "seeing." It was, like all faith, in seeing the "invisible." His faith had all the force of a new sense, and he saw him who is invisible to those who have no faith.

1. How this faith was produced. For one thing, Moses was a child of faith and prayer. His parents had strong faith under very trying circumstances. It was through faith they were enabled to preserve their child from the death threatened by Pharaoh. Thus the first three months of Moses' life were spent in the atmosphere of a mother's faith. At the close of this period the faith of Jochebed got fresh impulse and a heavenly direction, which was an intimation of God's future purpose. The obedience of her faith was beautiful. At God's bidding she could at one time conceal her child and at another time expose him to the double dangers of the crocodiles of the Nile and the officers of Pharaoh's guard. Jochebed was justified by faith, and only faith would justify the steps she took, while the issue shows the signal honor God ever puts upon faith. Afterward when Pharaoh's daughter said to her, "Take this child and nurse it for me," Jochebed again heard the voice of God in the charge, while it vouchsafed the passing of Moses' early days under the influence of a mother's piety, faith and prayer.

Early impressions produced under such circumstances were indelible. These deepened with time and developed in the calmness of manhood until Moses by a mature faith of his own "refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

2. The constancy of his faith. It was a "seeing him who is invisible," a continued, constant exercise of this vision. Moses saw God not only upon the mountain and in the cloud, but in every place and in every event. His faith proved itself to be principle, not impulse. Changes in his circumstances and needs only proved the unchangeableness of his faith. His friends might be many or few, the people might praise or blame, his path might be plain or hedged about, rough or smooth, yet his look Godward was always the same and his sight of the invisible unclouded and clear.

II. Our second thought is in regard to the conduct which faith-sight produces.

Moses had the seeing power of faith, but what sort of conduct did it result in? Why, he "endured." That is the word that is used. "He endured, as seeing him who is invisible." That is what faith-sight is for; to cause us to endure.

1. For one thing, it led him to the renunciation of wealth and honor and the submission to much toil and comparative poverty. We know how much many men will endure to avoid poverty and to acquire wealth; but the remarkable fact is that Moses endured more in renouncing wealth than many men experience in amassing it. He had not only his feelings to reckon with, but one difficulty after another to encounter. The difficulties he met are well known and generally recognized, but the pull upon his heart is something few ever think of; yet it is certain that Moses could not have been in the least insensible to the obligation arising from the affection and honor he had received in the house of Pharaoh.

2. What the active principle faith-sight was to him is also seen in Moses' endurance of the oft-repeated and extreme provocations of the children of Israel. It was no smooth sailing Moses had in dealing with those whose life he made his own. Yet so well did he endure, so unprecedented was his calmness in the midst of the most irritating murmurings and rebellions, that he gained for himself the undying title of "the meekest man."

3. The result of this faith-sight is seen also in Moses' courage when meeting the opposition of enemies from outside the ranks of Israel. In spite of all their murmurings and repeated rebellions the people of Israel honored Moses as their leader and loved him for his worthy character; but he had to lead them through strange lands and past fierce and war-like tribes who set upon them at almost every step. But he never yielded to fear. He took God into his plans, and never let go his hand until victory was shouted.

Every day of Moses' life manifested the sustaining power of the invisible God. An unseen hand beckoned, and he followed. An unseen arm sustained him. An unseen Friend walked beside him. "He endured, as seeing him who is invisible," and thus living with God he was living for the glory of God and the good of souls.

So should it be with us, especially in these days of greater light. So may it be if we place ourselves under the influence of the world invisible and allow ourselves to act under this "impulse from the sky."

"Behold, we count them happy which endure." "He that endureth to the end shall be saved." "Endure as seeing him who is invisible."

OFFERTORY PRAYER: O thou who givest us every good and perfect gift, help us to realize the blessed obligation of giving. Help us to estimate aright our partnership with thee, and share the burden of the world's need. Help us to bring our whole tithe into the storehouse, and test the promise of thine abundant supply. Amen.

Illustrative Material

SEED THOUGHTS

Wonderful in all ages has been the missionary's intrepidity and zeal, the martyr's abandonment, and the hero's energy. But they "endured as seeing him who is invisible."—E. P. H.

Endurance is possible through seeing him who is invisible. Naturally Moses was timid; there are Scripture hints of that. What made the change? A realization of God. When God is real to us we shall endure. Loneli-

ness is endurable by a sight of God's presence. Temptation is endurable by a sight of God's majesty. Hardship is endurable by a sight of God's love.—C. N.

We must come to take hold of unseen reality. We must come to walk by faith, to steer our lives by the polestar of God's infinite throne. And this will save us. Living as before God, we shall live unto God. In a word, seeing him who is invisible, we shall endure, and conquer as Moses conquered.—S. S. M.

CHOICE ILLUSTRATIONS ON THE THEME

SEEING THE INVISIBLE

Florence Nightingale said: "I know Gordon. More than in anyone you felt when you were with him that there was One always closer to him than anyone with him, in whose immediate presence he always lived. This was the secret of his life."

SOLIDER THAN EARTH

"What do you believe?" a celebrated writer makes one of his heroes inquire. And the reply was, "I believe in that," stamping his foot on the solid earth. Oh, it is a sorry world if a man can believe in that, only in that which is beneath him. For then all must be dead. The whole world may go in mourning. No chivalry, no honor, no trust between man and man; and none between man and God. Nay, you will have no fact and no science if you attempt to blot the Invisible from life. Oh, take care of the Invisible! Oh, cleave to the Invisible! It sits at either extreme of our character.—E. P. H.

THOUGHT OF GOD ENNOBLES LIFE

"Why carve you so carefully the tresses at the back of this statue's head?" asked one of the ancient sculptor. "The statue will be placed high up on the temple wall, and none will ever see it." "But God will see it," was the noble answer. It was the spirit of sacrifice. It was the spirit which in this (Westminster) Abbey made the Gothic sculptor carve so elaborately the feathers on the wings of the angels who swing the banderoles in the spandrels of the transept, as he carved the sweet and calm faces which were to be on the level of the eye.—F. W. Farrar, D.D.

FOR THE EVENING SERVICE

TITLE: *Christian Unselfishness.*

TEXT: "For even Christ pleased not himself." Rom. 15:1-3.

THE SERMON OUTLINE

INTRODUCTORY: How great is the tendency to become self-centered. But among the followers of Christ the only way to be great is by becoming great servants. We do best when we do best for others' good.

To this end let us learn Christian unselfishness.

I. The example of Christian unselfishness. "For even Christ pleased not himself." The ideal of Christian attainment is to be like Christ. The test, the proof of discipleship, is to be led by the Spirit of Christ, Rom. 8:14. Christ did not think of his personal comfort, Matt. 8:20. We too often do. Christ did not seek personal honor, Phil. 2:7. We do. Christ did not strive for advantage over others, Matt. 10:43. We do.

II. The impelling motive to this life of self-forgetfulness was love, John 15:13. It is characteristic of love that it seeks not its own but others' good. Note some particulars in which we may show this Christ-like unselfishness of love:

The unselfishness of love may be shown in Christ-like sympathy with the sorrowing, Luke 7:13. The unselfishness of love is manifest in readiness to bear the burdens of the weak, Gal. 6:2. The unselfishness of love is seen especially in efforts to save the souls of the perishing, Rom. 1:14. "I am debtor." The unselfishness of love may be displayed in a readiness to give up many so-called rights for the good of others, 1 Cor. 8:13. "If meat offend . . . I will eat no meat." The unselfishness of love leads us to do work that is hard and disagreeable for others' sakes, Acts 20:21-24.

III. Some of the rewards of Christian unselfishness. Happiness. In acts of Christian unselfishness is the way to forget all our own trials and heartaches. It is also the way to have friends, and be valued in life, Prov. 18:24.

Remembrance. It is the way to build our best monument—in the hearts of others, 2 Chron. 32:33.

God's approval. In acts of Christian unselfishness is the way to the "Come, ye blessed." "Inasmuch as to the least of these, to me." Matt. 25:40.

Are we Christ's? Then we must show it by acting under this law and after this example of Christ. Selfish people are ever seeking and never finding happiness; unselfish people are finding happiness ever without seeking. It is to be obtained indirectly. Try giving away in order to become rich. Try Christian unselfishness as the road both to happiness and to heaven.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Cutting Ditches.*

TEXT: 2 Kings 3:16, 17.

If you were to be told, without explanation, that your main business as boys and girls is to cut ditches in dry valleys, some of you would laugh, and all of you would be puzzled. Yet so it is. Let the text explain.

This great army was shut up in a dry valley, and was told to "cut ditches!" or trenches for water to run through. It sounded absurd. There was no trace of water anywhere. Why should soldiers tire themselves with such a foolish task? Yet the prophet told them to do it, and some scoffing, all puzzled, they set to work. Afterwards, they saw the reason. The water came, the trenches were filled, and in the end a great victory was won.

Your young lives are just like that. What tiresome, useless things you have to do! You must get up when you would like to lie longer, eat plain things you don't care about, learn troublesome sciences and languages you don't understand, practice meaningless scales.

Don't you see they are trenches? You have to dig them ready for the water which you can't yet see a trace of. But your parents and teachers know that by and by the water will come flowing in, and if your trenches are not well and deeply dug, you will be left thirsty all your life. A child learning pothooks cannot realize the joy of reading Dickens; a pupil stumblingly scraping scales on a violin does not know what pleasure music will soon be.

Forming good habits of truthfulness, industry, patience, courtesy, such dry work it seems! But the rushing waters of life are coming! If your trenches are ready, your lives will be controlled, useful, beautiful, happy; if not, you will be merely useless wrecks, knocked and broken in the flood.

An educated person finds pleasure everywhere. How can you be educated in the highest sense, unless you dig the trenches now?—J. E.

THE SUNDAY SCHOOL LESSON

TITLE: November 28: *Gideon and the Three Hundred.*
Judges 7: 1-25.

GOLDEN TEXT: "Be strong in the Lord, and in the strength of his might." Ephesians 6: 10.

TEACHING THE LESSON

Gideon has now obtained the necessary assurance of God's favor. He takes courage to blow the trumpet, to collect the forces of the various tribes that he may meet the Midianites, when lo, the Lord says to him, "The people are too many for me to give the Midianites into their hands." I. *The setting.* It was a test of the unready, of the fearful, of those willing to back out of God's service. Then, too, pride was excluded. There are many testing-points in life. Many commonplace incidents, seemingly small points in life, test the quality of men. Every day we are led to the stream-side to show what we are—whether slackers or not. II. In the sifted army we note, first, *their unity.* There was no division, no quarrels, no mutinies among them. They stood as ordered to stand. They did what they were told to do. The power of a united church. III. Note also *their courage.* No soldiers ever manifested more fibre or courage than Gideon's three hundred. IV. See, also, *the faith of these men.* It was a victory of faith. There was the union of the human and the Divine—"the sword of the Lord and of Gideon." There was an invisible relation of the two powers. We cannot draw a line between the two and say, "There the Divine ends, and here the human begins." Up to this point God has been the worker, after that man is the worker. At least man is a worker together with God. We cannot say, "On yonder part of the field are the heavenly forces, and on this part the earthly forces." We cannot say, "Now God has laid down the sword and now man has taken it up." The

two energies are blended in an invisible, mysterious, co-operative relation. We cannot distinguish them. We dare not try. There is one sword between the Lord and Gideon. Both grasp the hilt at the same time. V. *The success this little army experienced.* It was complete. They stood in order round the camp as commanded. They raised their shout at the given signal. They broke their pitchers and flashed their torches. They stood and watched the consternation of the enemy. The history of the Church of Christ abounds with God-given victories. Those of the past are to be far surpassed in the future.

ILLUSTRATIONS

WORKERS TOGETHER WITH GOD

There are many things which God does in which we have no part. God paints the clouds and the golden sunsets; he keep the stars in their orbits; he sends showers and sunshine; he paints the roses and the lily, and scents them with their sweetness.

But there are other things which are just as great and beautiful in which he permits us to be co-workers. He gives us the opportunity through service to put the tints of immortal beauty on human souls. What an honor to be a co-worker with Jesus Christ in the transforming of lives, the dispelling of darkness, misery, and sin; the bringing of light, happiness, and righteousness to human souls! It is not what our life is in wealth, culture, and attainment, but what our life is in service to others that is the test of greatness.

WORKERS TOGETHER WITH GOD

"I am going to paint the house," said a big can of paint, waiting, already mixed, in the work-room. "No; I am going to paint it!" the paint-brush asserted, bristling with indignation. "You are, are you?" sneered the ladder lying against the wall. "How far would either of you go without me?" Just then the painter, who overheard these self-confident remarks, ventured to put in a word. "Perhaps I'd better take a holiday," said he quietly. "I wonder if the house would be painted by the time I got back?" Even the most efficient of us is only a tool in the hands of the Infinite Worker.

HELPING GOD WIN

A man of God was once asked if he did not think the world was growing worse, and replied: "Madam, if it is, I am determined it shall be in spite of me." The word was finely said. The one better thing would be to say that it must be in spite of the Gospel of Christ.

MY SERMON NOTES.

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday, November 28

Monday, November 29

Tuesday, November 30

Wednesday, December 1

Thursday, December 2

Friday, December 3

Saturday, December 4

SUNDAY, DECEMBER FIFTH

THEME: *Watching at the Cross* (Lord's Supper).

SUGGESTED SCRIPTURE READING: Matt. 27:26-54.

SELECTED HYMNS: "O sacred head now wounded."—Bernard of Clairvaux. "Sweet the moments rich in blessing."—W. Sherley. "Alas! and did my Saviour bleed."—I. Watts. "When I survey the wondrous cross."—I. Watts. "In the cross of Christ I glory."—J. Bowring.

SALUTATION: "Ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot."

INVOCATION PRAYER: O God, whom heaven and the heaven of heavens cannot contain, but who dwellest with those who are of an humble and contrite heart, look in mercy upon us as we are gathered here in thy house this sacramental Sabbath morning. Grant us thy Holy Spirit, we entreat thee, O Lord, to guide us in our worship, and to indite our petitions that they may be agreeable to thy will and bring us answers in peace.

But we must come to thee, O God, as sinners. We are sensible of our sins. O thou Fountain of all goodness, who knowest even the thoughts and imaginations of our hearts, we confess that we have sinned and done evil in thy sight. If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But we thank thee that there is forgiveness with thee, that thou mayest be feared. Show us thy mercy, O Lord, and grant us thy salvation. Enter not into judgment with thy servants, for in thy sight shall no living man be justified. But with thee there is mercy, and plenteous redemption. Remember not the sins of our youth, nor our transgressions; according to thy mercy remember thou us, for thy goodness' sake, O Lord. Cause us to hear thy lovingkindness, and to know the way wherein we should walk. Teach us to do thy will; for thou art our God. O Lord, hear! O Lord, forgive! O Lord, hearken and do! Help us, O thou God of our salvation, for the glory of thy name; and deliver and purge away our sins, for thy name's sake, through Jesus Christ our Lord. Amen.

THE SERMON

TITLE: *Watching at the Cross* (Lord's Supper).

TEXT: "And sitting down they watched him there." Matt. 27:36.

THE SERMON OUTLINE

INTRODUCTORY: Every scene and circumstance connected with the life of Christ is deeply interesting to us as Christians. Every step in his

weary pilgrimage from Bethlehem's manger to Calvary's cross is surrounded with suggestive scenes and sacred associations. But the most hallowed spot of all is Calvary. It is there we see him in the agonies of the crucifixion, dying—dying for us. The place has a sad but sacred charm for us as we linger at the cross. We cannot but linger, for Christ crucified means everything to us. It is at the cross each Christian experiences pardon, finds new hope and gets his heart and life reenlisted in the service of his Lord. It is well for us frequently, if not literally, yet in a true sense, to revisit Calvary and "sitting down watch him there."

A friend told us of being one of a number of Christian travellers who recently met at Jerusalem. By mutual consent they went out together to the spot where Christ is thought to have been crucified. And on that "green hill far away, without a city wall," they spent a precious time in prayer and communion together. The thoughts that filled their hearts made their words but few; for they seemed to feel themselves standing under the very shadow of the cross. Christ's presence became very real to them, his crucifixion very real. But their hope through him became very real also. So it was with hearts overflowing with the sense of his love and of gratitude to him they spent the hour together.

We cannot witness the old scene really. Possibly few of us can even visit Calvary. Nevertheless, it is possible for us each to place himself or herself before the cross and "sitting down watch him there."

I. While in this attitude is a time for thought. We cannot sit at the foot of the cross without thinking—seriously thinking.

1. Our first thought is likely to be of our sins. The cross is the measure of sin. When far away from the cross our sins may seem small; but as sitting down we watch him there, we see how exceedingly sinful sin is, because it was sin that put him there, and because we become conscious of the base ingratitude shown by us when we sin against such a Saviour.

2. Thus prompted, our thought is sure to turn to that of his love. The cross is not alone the measure of sin, but also the measure of love. When we say

> "See from his head, his hands, his feet,
> Sorrow and love flow mingled down,"

we cannot help but say, "Was there ever sorrow like that sorrow? So, was there ever love like that love?"

3. Immediately there comes also the thought of our duty in view of both our sins and his love. The duty we are under to love him in return will impress itself upon us because love prompts love. "We love him because he first loved us." As "sitting down we watch him there" we are moved to love him, to give him our heart in return for his heart, our love in return for his love. Seeing him "lifted up" we are "drawn unto him." A strong impulse toward renewal of effort to live near, in close fellowship with him, also follows. We will, as we sit there and think, mourn our liability to forget so dear a friend, and resolve to cultivate intimacy with him through meditation and prayer and study of his life more carefully.

II. But not only will we have these inner feelings and thoughts, but a determined resolve toward renewed activity and zeal in his service will be kindled within us. As the liberated slave girl said of the one who purchased her freedom, "I will follow him! I will go with him! I will

serve him as long as I live!" so will we, realizing what Christ has done for us, and is to us, at once enlist in active efforts in the way of manifesting our appreciation of his sacrifice, our gratitude for his salvation, and our love for his love. We will say—

"I will go where you want me to go, dear Lord,
Over mountains, through valleys, o'er sea;
I will do what you want me to do, dear Lord,
I will be—what you want me to be."

Among the watchers at Christ's cross there were three groups, the unfriendly, the indifferent curiosity seekers, and the friendly. We believe that his death touched the hearts of all; but whether it did or not, let us, "sitting down to watch him there," place ourselves in love and sympathy and devotion among the friendly group.

OFFERTORY PRAYER: Gracious God, we thank thee for thy bounteous provision for our needs. We adore and praise thee for thy Son Jesus, who, though rich, became poor that we through his poverty might inherit eternal riches. In his name we dedicate these offerings to thee. Amen.

Illustrative Material

COMMUNION ILLUSTRATIONS

WE ARE EQUAL HERE

The Duke of Wellington once took part in the Lord's Supper in a country church. A poor countryman entered the church and walked down the aisle, taking his place at the table next the duke. One of the pew-holders touched the old man on the shoulder and whispered to him to wait until the duke had received the bread and wine. The duke heard the whisper. He took the old man by the hand and prevented him from rising; then he said, "Do not move; we are all equal here." At the Lord's table we are all God's children, and he does not think whether we are rich or poor. We are just children.

CLEANSING AWAY THE MOSS

No one has lived the inner life without seasons of early passions when the romance of Jesus has captured the soul, without experiencing seasons of later declension when the greenery of spring grew gray in the city dust. It is in such hours of coldness and weariness we ought to reinforce our souls with the sacrament of the bread and wine. As one makes a journey to some country kirkyard where the dust of his departed is lying, and cleanses away the moss that has filled up the letters of his mother's name, so do we in the holy communion again assure ourselves of love so amazing that it passes knowledge, but so utterly divine that it must be true.—Ian Maclaren.

NOTE OF TRIUMPH

We must not forget that even in this sad night there was the note of triumph. The feast ended with a hymn. What they sang probably was the concluding portion of the Hallel, the special group of Psalms assigned to the Passover. It would contain such verses as Psalm 116:13, "I will take the cup of salvation, and will call upon the name of the Lord"; and Psalm 118:29, "O give thanks unto the Lord; for he is good; for his mercy endureth forever." The remembrance of what Christ has done for us should always fill our hearts with love and our lips with song. "The joy of the Lord is your strength."

FORGIVING LOVE

A fanatic who tried to assassinate King Humbert of Italy with a dagger on the end of a banner-pole that he carried in the procession was not only pardoned by the king, but his mother, who was destitute, was provided for from the royal purse. At another time an anarchist drove a stiletto into the carriage cushions, in an attempt to stab the king. Humbert drove the assailant off with his sword, and then calmly asked, "My wretched man, what can I do to help you?" What an illustration this affords of Jesus' forgiving love! "Father, forgive them, they know not what they do." Luke 23:34.

FOR THE EVENING SERVICE

TITLE: *The Singing Heart.*

TEXT: "Singing and making melody in your heart to the Lord." Ephesians 5:19.

THE SERMON OUTLINE

INTRODUCTORY: The singing voice is one of the great wonders of the world. Scientists discuss its method of production; artists exemplify its beauty, and the common people enjoy its thrilling power. In the ordinary use of the phrase, a singing voice is recognized as a valuable asset to anyone.

It is quite possible to develop a pleasing tone of voice. There are exercises which, under the direction of teachers, can improve vocalization, and not only those who wish to become singers, but those who seek to excel as public speakers can obtain positive results from competent instructors.

But apart from these there are countless hosts of people who have the singing voice, and our pathway through life is lightened because of it. Akin to this thought of the singing voice is that of the singing heart. St. Paul gives us authorization for the use of the words, for in describing the inner life of the believer, he writes, "Singing and making melody in your heart to the Lord."

I. There are those to whom the singing voice is perhaps denied. But it is possible for every follower of the Master to have a singing heart,

and with it make continual melody to the Lord. Not with audible sound, indeed, but with those secret vibrations which fill all space.

Robert Louis Stevenson, in one of his essays, tells of the custom prevailing on a certain day, in his part of Scotland, for the boys to carry lighted lanterns under their coats with a great show of secrecy. As they would meet each other they would whisper, "Have you got it?" and pass on. It was simply the consciousness of possession that gave them the night's enjoyment. So it may be with the Christian and the singing heart. Unheeded by the world as it passes by, nevertheless the personal knowledge of being "in tune with the infinite" enables the humblest disciple to keep step with the mighty dealings of God's providence.

II. It is the singing heart that keeps men and women at work for Christ. How often the drab detail of life, the unending round of sordid tasks, would prove unbearable were it not for the heart singing with the love of God. How else can we explain the great facts of Christian history? What keeps the missionary at his post in the torrid heat or Arctic cold? What power sent Livingstone into the unknown waste of Africa? Does not Dan Crawford sing in his heart as he faces his mighty task?

III. We need not go so far afield for illustrations, for the life we are living today in America would be useless and dreadful were it not that there is in our lives as Christians that melody which soothes us, summons us and strengthens us day by day. Pastors have it as they face their congregations. Teachers have it as they meet their classes. Parents feel it as they pray for their children. The sick listen for it in the night watches, and when they come to die its music nerves them for the waters of the river. And over there the song of the heart becomes the song of the redeemed, for St. John tells us "they sing as it were a new song before the throne."—J. B. H.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *The Moss and the Moisture.*

TEXT: "He that is faithful in that which is least is faithful also in much." Luke 16: 10.

There was once a great forest on a mountain-side with a brook flowing through it. One morning all the different things in the wood thought they would tell what they could do.

The oaks told how they were so strong that they were made into boards, which made the great ships that sail over the ocean. The pines told how their straight tall trunks made the masts of the ships. The firs spoke of the pleasure they gave at Christmas time to many happy children. The violets and ferns told of the joy they brought to those who picked them. The brook spoke of its good work watering the meadows. All the other things in the wood had spoken, but the mosses were still silent.

"What do you do?" asked the trees and flowers.

"Our work is very small," was the answer. "We can only catch the little drops of water and hold them, so that when the sun shines hot and the brook dries we may give you moisture."

Theirs was humble work, but how useful! So a little child may do a humble work and fill a small place, and still be very useful. This is a

good lesson. Learn to be faithful. Be faithful in that which is least. Then when you grow older and have larger things to do you will be faithful in that which is much.

THE SUNDAY SCHOOL LESSON

TITLE: December 5: *Ruth and Naomi.*
Book of Ruth.

GOLDEN TEXT: "Thy people shall be my people, and thy God my God." Ruth 1:16.

TEACHING THE LESSON

All the elements of a true choice of God are here described. Ruth's choice involved: I. *The surrender of a false belief.* Our false god has no repulsive name, such as Baal, or Chemosh. Its real title is Self. Its worship is sin. Its wages is death. It must be surrendered. II. *The true choice of God involves sacrifice.* To start out with Naomi meant not pleasantness, but bitterness. Ruth followed, as she thought, to loneliness, perpetual widowhood. It was against the desire of those she left; without the wish of those to whom she was going; ready to work, to beg, to die if need be for the one who stood for her as representing God. III. *God sends help to a right choice.* Sometimes joy, sometimes sorrow. Sometimes the subtle influences of companionships. Sometimes marriage. Sometimes mourning. His providential dealings with us are helps to a choice of God. IV. *A decision is forced—must be made.* Somewhere in the way comes a test. V. *Right decision has its great rewards.* What Ruth feared proved only unsuspected blessings. Losing her life, she found it. Oh, the sure and beautiful payment of the Almighty! Whoever forsook the Moab of this world for the true Israel and did not at length rejoice at the change? Ruth's was a deliberate resolution for the true—the true in society, the true in religion, the true in worship. There were five choices Ruth made. If we would attain the heavenly Canaan we must make similar choices. 1. We must choose the Christian's God. 2. We must choose the Christian's path. "Whither thou goest, I will go." 3. We must choose the Christian's habitation. "Where thou lodgest, I will lodge." 4. We must choose the Christian's associations. "Thy people shall be my people." 5. We must choose the Christian's death and burial. "Where thou diest, I will die, and there will I be buried."

ILLUSTRATIONS

UNDELAYED CHOICE

Ruth's choice was immediate. A teacher in a mission school in Africa had just explained the parable of the king who invited people to his feast. One of the large boys said that he wanted to follow Jesus, and the little boy said the same. "Have you felt for some time that Jesus was calling

you?" asked the teacher. "Oh, no; it is only today; but I listened right off when he called," was the sincere answer. That is the time to answer, when you hear the call. Do it promptly. Do it at once. Accept the first offer.

RIGHT-ABOUT FACE

Ruth's decision was a right-about face, away from Moab and toward Canaan. A young soldier who had led a careless life, but afterwards became a Christian, described well the change that had been wrought in him when he said—"Jesus Christ said to me, 'Right-about face'! And I heard and obeyed him in my heart." That is exactly what we call conversion. It is a turning about of the face—from the world to God. But with the face it is a turning also of the heart.

AN ACTIVE FAITH

The late Rev. Dr. John Henry Jowett well said, "Belief is the acceptance of a map. Faith is the taking of the voyage." Ruth's faith was an active faith. She left Moab. She started for Canaan.

THE RIVETED NAIL

A laboring man, converted after a period of deep conviction, said to those around him, "Boys, what's the biggest wonder you ever saw?" He repeated his question, and then said, "Oh, isn't it to see an old gray-haired sinner like me saved at the eleventh hour? Oh, you are young—you are in the early hours of life's day! Come, it's far easier for you to get saved now than if you wait as I did. Oh, sin's a nail the devil drives into the heart; and when it gets riveted it's hard to pull out."

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday, December 5

Monday, December 6

Tuesday, December 7

Wednesday, December 8

Thursday, December 9

Friday, December 10

Saturday, December 11

SUNDAY, DECEMBER TWELFTH

THEME: *Present Tense Christianity.*

SUGGESTED SCRIPTURE READING: John 3:1-36.

SELECTED HYMNS: "Come, we that love the Lord."—I. Watts. "O for a thousand tongues to sing."—C. Wesley. "Children of the heavenly King."—J. Cennick. "Awake, my soul, in joyful lays."—S. Medley. "Rejoice, ye pure in heart."—E. H. Plumtree.

SALUTATION: "My voice shalt thou hear in the morning, O Lord; in the morning will we direct our prayer unto thee, and will look up." Ps. 5:3.

INVOCATION PRAYER: Almighty and everlasting God, who art always more ready to hear than we are to pray, and art wont to give more than either we desire or deserve; pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those things which we are not worthy to ask. Incline our feet into the way of thy commandments. May thy will become our delight. Enrich our apprehension of thy grace, that we may worship thee in more devoted service. Lead us into the secrets of thy truth. May we find our truest home in thy holy fellowship. Save us from dwelling in outer courts, satisfied with the husks of devotion. Bring us to the table of thy grace and feed us with the hidden manna, so that in the strength of heavenly food we may be able to serve thee in faithfulness. May thy Holy Spirit possess this service. May his power be realized in all our communion. Let all the hidden springs of the soul be unsealed, and quicken every power which will enable us to lay hold of the things which thou hast prepared for them that love thee. Amen.

THE SERMON

TITLE: *Present Tense Christianity.*

TEXT: "He that believeth on the Son hath everlasting life." John 3:36.

THE SERMON OUTLINE

INTRODUCTORY: It would be a great gain for the world if all men could come to realize how largely the religion of Christ is a religion for the present—not largely something of the past, or more fully something for the future, but something for today, this very working, struggling, sinning, grace-demanding day. The Bible is a present tense Book. Its exhortations and promises, its commands and its consolations are all for today. "I am with you," says Christ. "My peace give I unto you," he

says again. "The blood of Jesus Christ, his Son, cleanseth us from all sin"—not will cleanse, but now cleanseth, makes us clean at this very moment. "I can do all things through Christ which strengtheneth me." Not, he will strengthen me for some future testings, but he is strengthening me today, now, in the trials, or duties, or temptations I am meeting at this moment. "The Lord God omnipotent reigneth." Things cannot go wrong, God is overhead, he is now in dominion and is doing his pleasure. He is not to reign by and by. He is reigning. "Who comforteth us in all our tribulation." "All things work together for good to them that love God." They are working together to work out that which is best for you. The process you are at this moment passing through is producing good in you and for you and for all the creation. "All things are yours." All things are your present possession, in Christ. All things serve the man who serves Christ.

Someone has said: "All that Christianity has ever done it can do now. All that is possible to it in the exhibition of supernatural power and the largest achievement is possible now. It is time that we stopped dozing over the record of what it did ages ago, and tested its power to do greater things today. It is time that we had ceased to strain our vision to catch the gleam of coming wonders when we ought to be at this moment enveloped in the blaze of pentecostal glories promised in these last, best days. Wherever the power of the Gospel is fairly tested it proves itself to be now, as heretofore, invincible. All it wants is Christians who enjoy a full salvation to push its triumphs everywhere in the present tense." We need to become deeply conscious that the Christianity of Christ is a present tense Christianity.

I. The day of salvation is in the present tense. The Bible nowhere says for us to accept of Christ tomorrow. It says, "Now is the accepted time, behold, now is the day of salvation." There is no salvation in the past or future tense. All the benefits of Christ's redemption are available for you now, and if the offer of salvation is made to you today you have no right to even think of delaying acceptance until tomorrow. There is no such day as tomorrow in the matter of our salvation. The day of salvation is in the present tense. This day is your day for salvation. A present tense salvation is available for you.

II. Eternal life is in the present tense. The Bible nowhere says that if you accept of Christ you will come into a state of eternal life by and by. No, it says: "He that believeth on the Son hath eternal life." In a true and deep sense, all who believe have already entered upon the Eternal state. They have stepped across the frontier life into the glorious state of being in which the changes of this mortal existence cannot affect the permanence of their life or blessedness. "He that believeth on the Son hath eternal life."

III. Heaven is in the present tense. The Bible does tell us of heaven to come, but Christ made it plain that we do not have to wait till after we die for heaven to begin with us. Said he, "The kingdom of God is within you." Or, as someone has expressed it, "All the way to heaven is heaven." It is a present heaven the Christian enjoys, an inner heaven in the heart. We do not have to wait till we die to taste the joys of heaven. It was said of a pious old Puritan that "heaven was in him before he was in heaven." A Scotchman, being asked if he ever expected

to go to heaven, gave the quaint reply, "Why, mon, I live there." When Edward Payson was dying he said: "If I had known twenty-five years ago what I know now I might have walked in the light of the New Jerusalem all these years." He had just entered the Beulah land experience. Many do not enter because, like him, they think that it is only to be obtained after death. But it is the same heaven in both worlds. The only difference is one of degree. "Lay hold on eternal life." It is something for us to get hold of now. It is a thing of the future, but it is a thing of the present too, and even the part of it which is future can be so realized and grasped by faith as to be actually enjoyed while we are here. Heaven is in the present tense.

IV. Duty is in the present tense. No man ever did or can do today's duties tomorrow. If today's duties are not done today they are left undone. "Work while it is called today; the night cometh when no man can work." All duty is in today, and what you do for your own soul, what you do for other souls, and what you do for the world, is done or left undone in today.

V. The possibilities of life are in the present tense. Do you think you will grasp your ideals, attain your possibilities some tomorrow? No, you will not. Your tomorrow will be a result of your today. Are you grasping your ideals today? Are you reaching your possibilities today? Your tomorrow will be of the structure of today's building.

Be a present tense Christian. Believe in a present tense Christianity. Study and know and live by your present tense Bible. Today is your great day, your only day in religion.

OFFERTORY PRAYER: Almighty God and gracious Father, the source of all our blessings; we pray thee to make us sensible of our duty to thee in the use of the gifts entrusted to us. If our material resources increase, may there be a like increase in our generosity. If our resources diminish, we beseech thee to save us from the sin of beginning our economy at the Church. Help us to reduce our personal comforts and gratifications, and to make ready sacrifices for the sake of giving toward the spread of thy kingdom and the salvation of men; through Jesus Christ our Lord. Amen.

Illustrative Material

SEED THOUGHTS

Life Eternal in This World. 1. It has its origin here. It is not death but regeneration that is the entrance gate. He begins to live the same life as he will live in heaven—only that here he is in a state of childhood, and many are the childish things that he does. 2. It is nourished here. God has promised food for it. He has stewards to furnish it with nourishment in due season. 3. It is trained here for its home. Life eternal in the world to come—it will be of age there; an infant no longer. Heaven or hell will be a continuation of what a man is here. All men in this world begin to live the "eternal life" or begin to die the "eternal death." —David Roberts, D.D.

We have heaven first in the heart and then in the skies. It begins when we let the King of the kingdom come in. It is letting Christ in; it is letting his will be done in our hearts as it is now done in heaven.

"The kingdom of God is within you." There is where the kingdom of God is and must be, or for us that kingdom is non-existent.—H.

CHOICE ILLUSTRATIONS ON THE THEME

ENJOYING HEAVEN

I well recall the words of a former member of our church, Miss Hannah J. Paul. She was a beautiful Christian character, though for years an almost helpless invalid. But she delighted in spiritual things. One day she said to me, "I am living in heaven now all the time. Perhaps too much. Do you think so?" No, she was not; but she had this inner kingdom—the kingdom of heaven in the heart, and she was enjoying it.—G. H.

HEAVEN THERE AND HERE

A little heathen girl walking out under the skies one night with her missionary teacher, who had taught her of heaven and heavenly things, exclaimed, as she looked up into the stars: "Oh, teacher, if the outside of heaven is so fair, what must it be to be there!" So can we say, if the suggestions we get, the hints and the intimations we get concerning heaven are so enticing, what must it be to be there!

But let us remember that that is not the only heaven. There is a present heaven to be enjoyed here and now.

FOR THE EVENING SERVICE

TITLE: *Paul, the Debtor.*

TEXT: "I am debtor both to the Greeks and to the Barbarians; both to the wise and the unwise." Rom. 1:14.

THE SERMON OUTLINE

INTRODUCTORY: Paul has many names for himself; none of them lofty, all of them lowly; the highest simply "an apostle." Sometimes it is Paul, "the servant of Jesus Christ"; sometimes Paul, "the aged"; sometimes Paul, "the prisoner." There is another—"a debtor." It is, then, of Paul, the debtor, we are to speak. It is himself that takes the name. It is some profound, irrepressible feeling that leads him to cry out, "I am a debtor."

I. To whom is he a debtor? Not to self; not to the flesh; not to the law. It is "to the Greeks and to the Barbarians," etc. He feels himself a debtor to the whole fallen world. They have persecuted, stoned, reviled, condemned him; yet that does not alter his position or cancel the debt. We speak of the world being a debtor to the Church; let us never forget that, according to Paul's way of thinking and to the mind of the Holy Spirit, the Church is debtor to the world.

II. When and how he became a debtor. It was when Paul became possessed of the unsearchable riches of Christ that he felt himself a debtor

to the world. He had found a treasure, and he could not conceal it. The Christian feels his obligation to the world, because of his obligation to God. Christian assurance quickens a feeling of responsibility to others. The love of Christ must constrain us.

III. How he pays the debt. By carrying to them the Gospel which he had received. The Gospel has enriched him infinitely. He takes these riches to others; and so he endeavors to pay his debt to God by enriching the world. Wherever he goes he pays part of the infinite debt which he owes to God for his love, his pardon, and the hope of glory. He is a rich man, and can afford to give!

We pay our debt—(1) By making known the Gospel to others. Speak out the glad tidings wherever you go. (2) By prayer for others. Embrace all nations in your intercessions. (3) By our giving. In giving, let us remember what we are doing—paying our debt to God. (4) By our consistent life. Do not misrepresent the Gospel.

Let us pity the poor world around us. Say in reference to every man, "I am that man's debtor; but I am so because Christ loved, and gave himself for me."

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Changeable People.*

It's lots of work to be a crab. Yes, it is. How would you like to be four different persons within the short limit of six months? Well, but that is what the crab has to do, and he has to count the possibility of being caught, cooked and eaten into the bargain. You've heard of soft-shell crabs? Maybe you think they are soft-shelled all the time, but they aren't. A soft-shell crab is just an ordinary crab in one of his changes of wardrobe.

All winter Sir Crab sleeps in his particular sand hole which he himself has dug, but in the spring he begins to grow uneasy and tires of his shell gown, casting it off little by little—that is, it grows thinner and thinner until it is completely gone, and Sir Crab is a soft-shell crab. If he isn't so unlucky as to be caught by the fisherman he grows a size larger, and his shell gets thick again until it reaches the hard-shell stage. But Sir Crab has only a month to rest up in before he must go through the whole process again. When he is in the soft-shell stage he is defenseless and can be easily attacked by his enemies. Sometimes a female is protected by a hard-shell male friend during this helpless stage.

Have you ever seen a person with two faces? I have seen such people. These strange folks can change their faces whenever they wish.

One girl I met first at Sabbath school and again when visiting her friends. The face she had on at these times was sweet and kind, so that I thought her a very pretty girl. I supposed that she always wore such a face, but one day I went to her home, and she had on a face that was so ugly and cross-looking that I hardly knew her. She changed quickly, but not before I saw it. She did not wear that face out in company, that was her home face.

A little boy I know has a face all smiles and sunshine, whenever he can have his own way. But let someone cross him in anything, and in-

stantly he puts on a face covered over with pouts and frowns. And he will wear that ugly face until we are all very tired of it.

Another boy I know had one face that he used when he worked and a different face that he wore when he played. His work-face was long and the corners of the mouth were drawn down. But his play-face, which he put on when he could play ball or go fishing, was so round and smiling that you would think him the happiest boy anywhere.

I know a man who had two faces when he was a boy, but now he has just one, and it is the ugly face. That is the way all these two-faced people get. I would rather have just one smiling face and wear it all the time.

THE SUNDAY SCHOOL LESSON

TITLE: December 12: *The Boy Samuel.* 1 Samuel, chapters 1-3

GOLDEN TEXT: "Speak, Jehovah; for thy servant heareth." 1 Samuel 3:9.

TEACHING THE LESSON

From the very first days of the Mosaic dispensation the children, particularly the firstborn, were dedicated to the Lord. All through the ages God has called the children with a gentle voice that has sounded in the shrine of the child's own heart. The Bible makes clear that child life is of untold value in the sight of God. I. *Why did the Lord call Samuel four times before he told him what he had to tell him?* 1. This plan was adopted to convince both Eli and Samuel that the call was no delusion. 2. The call of Samuel would have failed in one of its objects if Eli had been unconvinced that it was from God. 3. By the delay Samuel was duly prepared to receive the message. II. *Life is full of voices from God, only we lack the spiritual faculty which discerns them.* God speaks to us in his Word. There are voices of God's providence, which if we have docile hearts we shall not fail to recognize. The instincts and yearnings of our own spiritual nature are God speaking to us. To the religious part of our being God often speaks by the motions and monitions of his Holy Spirit, awakening solicitudes, exciting desires, touching impulses. These we may either cherish or quench. In quiet and more thoughtful moods of life we hear the voice of God; in solitary ways, in quiet evening hours, in the sequestered chambers of illness. God has voices that reach us, too, in crowds; distinct, perhaps loud, above every din of business, clamor of strife, or song of revelry. In moments of temptation even God's voice finds a tongue; in some lingering power of conscience, in some angel memories of a pious home and an innocent heart. And in times of sorrow God's voice comes to us. In unlikely times God speaks; not always in churches, in formal acts of worship or on Sabbath days. III. *How do we respond to God's call?* Samuel said, "Speak, Lord; for thy servant heareth." Better, "thy servant is listening." Have we thought of the strange awe that was beating in that little heart that night? Here was childlike simplicity, faith, submissiveness—a beautiful and perfect type of what our answer should be. Upon our humility, docility, implicit acceptance depends whether more shall be revealed to us. IV. *The utter importance of the*

passive or receptive side of our spiritual life. There is an active side which exerts power; but there is a passive side which receives it. The men who have done the most for God have been men who have stood in Samuel's attitude and said with Samuel's submissiveness, "Speak, Lord; for thy servant heareth." Let us hear and heed God's voice.

ILLUSTRATIONS

A GENTLE CALL

Sometimes the Christian life begins very simply, especially with the young. Samuel said, "Speak, Lord; thy servant is listening."

A thoughtful girl of sixteen years, living in the country at a distance from church, which made attendance irregular, read, on a Sunday, the memoir of a Christian woman. On closing the volume she said to herself: "That was a beautiful life." After a little thought she added: "I should like to live a life like that." A few minutes later she kneeled down and said, "Lord, I will try from this time." The decision was made; the voice responded to. She went on steadily, and is still a useful and influential Christian woman, honored and beloved, and widely known for her beautiful and devout character.

THE AGE OF CONVERSION

The testimony of one thousand converted Sunday-school scholars in the United States, Great Britain and Canada: 128 scholars converted at age of from eight to twelve years. Three hundred and ninety-two scholars converted at age of from thirteen to sixteen years. Three hundred and twenty-two scholars converted at age of from seventeen to twenty years. One hundred and eighteen scholars converted at age of from twenty-one to twenty-four years. Forty scholars converted at age of from twenty-five to sixty years. Fifty-two per cent. by age of sixteen. Eighty-four per cent. by age of twenty. Ninety-six per cent. by age of twenty-four. Four per cent. at older age.

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday, December 12

Monday, December 13

Tuesday, December 14

Wednesday, December 15

Thursday, December 16

Friday, December 17

Saturday, December 18

SUNDAY, DECEMBER NINETEENTH

THEME: *Joys that Were Born into the World with Christ.*
(Christmas.)

SUGGESTED SCRIPTURE READING: Luke 2:1-20.

SELECTED HYMNS: "Hark! what mean those holy voices."—J. Cawood. "Joy to the world! the Lord is come."—I. Watts. "O come, all ye faithful."—Latin. "Hark! the herald angels sing."—C. Wesley. "It came upon the midnight clear."—E. H. Sears.

SALUTATION: "And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

INVOCATION PRAYER: Unto thee we come, our Father, on this glad day, to adore thee for the gift of thy Son, our Saviour. While all Christendom kneels around the manger of Bethlehem, send us a new spirit, teach us new songs, give us the very Christmas mind. Turn the hearts of the fathers to the children and the hearts of the children to the fathers; give joy to the hopeless, bring into the right way those who are going astray, give confidence to the trembling ones, free bonded hearts, open blind eyes, unstop deaf ears, and pardon, we beseech thee, pardon all our sins. As on this day we make the hearts of the little children joyous, so, O merciful Father, let us all become children again, and with simple faith, with trustful hearts, with ready wills, and with pure endeavor may we try to serve thee anew. So shall this blessed birthday of Jesus become the birthday of a new creation and awaken among us all a spirit which beareth all things, believeth all things, hopeth all things, and loveth all things that are really lovable. Amen.

THE SERMON

TITLE: *Joys that Were Born into the World with Christ.*
(Christmas.)

TEXT: "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people," etc. Luke 2:10-11.

THE SERMON OUTLINE

INTRODUCTORY: Christ is the Christmas giver. Many of the richest and sweetest joys human hearts can experience were born into the world when Christ was born. Let us name a few from among the many.

I. One is the joy of knowing the nature of God. Christ was Immanuel —God with us; so near that we could see and understand and know him.

Before the coming of Christ men's ideas of God were most hazy and indistinct and even crude. In a true sense

"Love came down at Christmas,
Love all lovely, Love divine.
Love was born at Christmas.
Stars and angels gave the sign."

The incarnation is simply a great object lesson of God's love. He loved before, but it taught men that he loved and how much he loved.

II. Another is the joy of possessing a Divine-human Mediator. Before Christ was born God seemed distant and difficult of approach, so separating was man's sense of sin. But Christ came "that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." This office he executeth in once offering up himself a sacrifice to satisfy Divine justice and reconcile us to God, and in making continual intercession for us. The result is that we know the way of pardon, and, having accepted it, carry about with us a sweet and abiding sense of calm and peace. The way of assurance and the privilege of indulging it came largely with the birth of Christ.

III. Still another is the joy of conscious adoption into God's family. Christ revealed himself to us as our brother. Thus we are seen to be the children of his Father. Through Christ we have an adoption whereby we are received into the number of God's children, have his name put upon us, the Spirit of Christ given unto us, have his fatherly care and dispensations, are admitted to all the liberties and privileges of the sons of God, are made heirs of all the promises and fellow-heirs with Christ in glory. These privileges were not realized by men until after the coming of Christ.

IV. Yet another is the joy of fraternity among men in the realization of human brotherhood. The Jews recognized that they were brothers before the coming of Christ; but the idea of world-wide brotherhood was born into the world with Christ. Many of the richest blessings of Christian civilization have come through the increase of brotherly relations among men. The Gospel is a grand emancipator. It thunders against all wrong and aims to break down every stronghold of oppression. It has been the great messenger of liberty, equality and fraternity.

V. A still further joy we will mention is that which has come through the exaltation of the kindlier graces, which the birth of Christ brought. Meekness, gentleness, forbearance, forgiveness, lowliness, purity, unambitious love, these and such as these are the graces held up for men to desire. Before Christ was born, these qualities had low place in the world's estimation. Might was deemed to exist in mere naked force, not in gentleness. Power was placed before purity; intellect before heart; strength of will before strength of affection. But Christ came, saying, "Blessed are the meek. Blessed are the merciful. Blessed are the pure in heart," etc. It is impossible to overestimate the total amount of joy that has come into the world through this one fact of Christ's having exalted the passive and kindlier virtues.

VI. A joy we give final mention is that of a bright prophetic hope. The angel message that first Christmas dawn was more than an an-

nouncement; it was a glorious, far-reaching prophecy, telling that the time was coming when the Christmas "good news" and the blessings it brings would reach "all people." May there not be something at least suggestive to us in the fact that Christmas comes when the days begin to lengthen? Christmas Day is a trifle longer than the day which precedes it. From this time forward, for months, the days will grow longer and the nights shorter. The first Christmas morning said to the world's night: "Henceforth you must decrease, while the day shall increase." From that time to this Christianity has been taking little by little from the world's night and adding it to the world's day. And this is to continue until the darkness is all swallowed up in the universal shining of the glorious Sun of Righteousness. The world today is one year further away from the birth of Christ, but, glad and happy hope! it is one year nearer to the final and universal reign of Jesus. May every Christ-touched soul count it highest joy at this blessed Christmas season to consecrate himself anew to every good word and work that can help to hasten the time when all the world shall bow beneath the loving sway of the world's Redeemer and King!

OFFERTORY PRAYER: Help us to remember that the first act of worship offered to the new-born Christ was that of giving. When they had opened their treasures, they presented unto him gifts, gold and frankincense and myrrh. Receive and bless our offerings, bless us as we bring them, and use them for the extension of thy kingdom in the world. Through Christ, our Lord. Amen.

Illustrative Material

SUGGESTIVE CHRISTMAS TEXTS AND THEMES

The Manger Cradle: "And this shall be a sign unto you." Luke 2:12.

The Rising Star: "There shall come a star out of Jacob, and a scepter shall rise out of Israel," etc. Num. 24:17.

Christmas with Christ Let Out: "What think ye? Will he come up to the feast?" John 11:56.

The Word and the World: "The Word was made flesh and dwelt among us." John 1:14.

The Day-Star in the Heart: 2 Pet. 1:19.

Advice for Christmas: "When thou makest a dinner, or supper," etc. Luke 14:12-14.

The Incarnation: "For ye know the grace of our Lord Jesus, that, though he was rich, yet for our sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8:9.

Proclaiming the Christ: "And the angel said unto them, Fear not, for, behold, I bring you good tidings of great joy," etc. Luke 2:10, 11.

Causes of Christmas Rejoicing: "They rejoiced." Matt. 2:10. What are the real causes of your Christmas rejoicing? Judge your Christmas by them.

Wise Men: "Wise men from the east." Matt. 2:1. They were wise indeed, though they must have seemed very foolish to their friends. Any man is wise that ventures much for an ideal.

CHOICE CHRISTMAS ILLUSTRATIONS

THE SPIRIT OF CHRISTMAS

A miser must have a wretched time at Christmas, for Christmas is pre-eminently a time of generosity. God set the example, when he gave his own Son; the wise men followed it when they gave their gold to the Christ-child; and in proportion to our share of the Christmas spirit we are walking in their footsteps today.—Rev. J. T. Harris, D.D.

CHRISTMAS LIGHT

Christmas celebrates the coming of light into the world. As in some paintings representing Christ during childhood all the light streams from him, so all the joy of life and all the blessings of love, divine or human, center about his coming and scattering the world's darkness.

THE OTHER WISE MAN

You know the story of the three wise men of the East and how they travelled from far away to offer their gifts at the manger-cradle in Bethlehem. But have you ever heard the story of the other Wise Man, who also saw the star in its rising and set out to follow it, yet did not arrive with his brethren in the presence of the young child Jesus? Of the great desire of this pilgrim and how it was denied, yet accomplished in the denial; of his many wanderings and the probations of his soul; of the long way of his seeking and the strange way of his seeking and the strange way of his finding the One whom he sought—I would tell the tale as I heard fragments of it in the Hall of Dreams, in the Palace of the Heart of Man.—Friendly Year.

QUOTABLE POETRY

WHEN CHRISTMAS COMES

Have you any old grudge you'd like to pay,
Any wrong laid up from a bygone day?
Gather them now, and lay them away
When Christmas comes.

Hard things are heavy to carry, my friend,
And life is short from beginning to end;
Be kind to yourself, leave nothing to mend
When Christmas comes.

—William Lyle.

THE PROMISED ONE

God's promise came trué while Mary and Joseph were in Bethlehem, the city of David.

"Just a little baby,
Jesus was his name,
Bringing joy and gladness
When from heaven he came.

"Angels brought the message
Of the baby's birth,
Said he was the Saviour,
Sent to all the earth."

CHRISTMAS WORSHIP

In a humble stall the Saviour lay
While shepherds adoration pay—
Shall we not come and worship, too,
The Christ to whom all praise is due?

And wise men from the East have come
In reverence to the sacred home—
Shall we not bring our gifts, as they,
And at his feet our offerings lay?

From stable-door to cross-crowned hill
He went, God's purpose to fulfill—
Shall we not yield him service true,
His will to seek, his work to do?

O Christ of God, I would enthrone
Thee as my Lord and thee alone;
Unto thy servant now impart
A willing mind, a loyal heart!

—F. S. Shepherd.

THE WISE MEN FROM THE EAST

The wonderful, mystic Wise Men three,
Crossed the deserts and skirted the sea,
Led by a star where a Babe would be!

The heralding star of a King new born!
Swiftly they follow, though weary and worn,
Called to witness the first Christmas morn.

Knowing not God, yet they follow his Star;
Alien in race, they his witnesses are;
Owning his message sent from afar.

Bethlehem manger and Christ-child Divine!
The star stands above as the heavenly Sign:
They offer their gifts at the lowly shrine.

O mystical, wonderful Wise Men three!
The Christmas-tide glory was thine to see,
Following the Star where the Babe should be.
—S. B. Titterington.

LOVE CAME DOWN

"Love came down at Christmas,
Love all lovely, Love divine,
Love was born at Christmas,
Stars and angels gave the sign."

The incarnation is simply a great object-lesson of God's love. He loved before, but the incarnation taught men that he loved and how much he loved.

BORN WITHIN

"'Tis not enough that Christ was born
Beneath the star that shone,
And earth was set that blessed morn
Within a golden zone.
He must be born within the heart
Before he finds his throne,
And brings the day of love and good—
The reign of Christlike brotherhood."

FOR THE EVENING SERVICE

TITLE: *Some Messages Christmas Brings.*

TEXT: "Glory to God in the highest, and on earth peace, good will toward men." Luke 2:14.

THE SERMON OUTLINE

INTRODUCTORY: At the time of our Lord's advent into the world there was an expectation among men of all nations that some remarkable person was about to appear in Palestine. This anticipation was by no means restricted to the Hebrews. Suetonius said: "There had spread throughout the whole race an ancient and fixed opinion that it was in the fates that at that time persons coming from Judea should possess the empire." Tacitus says: "In very many was the persuasion that it was contained in ancient books of the priests that at that very time it would happen that the East would prevail and the persons coming forth from Judea would possess the empire." Josephus says: "There was an ambiguous oracle likewise found in the sacred books that at that time one from their country should rule the world." The expectation has been fulfilled, and in a better way than was in the minds of any of the men of the past. We have the utmost reason to rejoice that Christ has come. And this is one of the messages that Christmas brings.

And there are other messages the return of the Christmas season brings and bids us tell out to the whole world.

I. First we think we hear this Christmas saying to us: "Remind men that in their search for Christ today much superior are their advantages over those of the ancient wise men from the East."

It is thought that those wise men were from Persia. Zoroastrianism was their religion—they worshiped the light. This led them to the study of the stars. Any unusual movement among the stars would attract immediate attention and lead them to ask: "What would our divinity teach us by this?" Seeing a strange luminous body in the heavens they followed its leadings. It brought them to Jerusalem. There they had to ask students of the Scriptures, "Where is he that is born king of the Jews?" They had to find the real meaning of what they saw. If those star-guided searchers could be made responsible for the light they had, what must be our responsibility with the Bible in our hands and Christ at the door of our hearts, if we do not find him? Have we any excuse for not finding him? That is one Christmas message.

II. Again, we think we hear this Christmas saying to us: "Tell men that it is a mistake to suppose that the study of nature or science leads men away from Christ."

They who first found the Saviour were led thither by a star. The star points to Bethlehem and says: "There is the Lord." Both star and Bible were consulted by the wise men, and the two witnesses agreed. Nature and the Bible, science and revelation, rightly understood, lead to, not away from Christ.

III. Still again we think we hear this Christmas reminding us that it was not the professed people of God who first welcomed the Messiah.

The magi, the wise men, the heathen, make a five months' journey to worship the Lord. They had reason to expect to find all Jerusalem and the region round about excited over the advent of the Messiah. Bethlehem is only six miles away. In Jerusalem is the temple whose pinnacles might almost be seen from the place of the Nativity. Here dwell the chosen people of God. It is the city of the Great King. Here surely will be intense interest in the coming of the Lord. Imagine, then, the surprise of the magi when they found the metropolis of the Jews all unconcerned over the long expected event. There was not one of the people of God who felt interest enough in the subject to go with the wise men to Bethlehem. Those heathen make a five months' journey to worship the Saviour, but those who should have been especially interested would not take a two hours' walk to do him homage! History repeats itself. Many times it is found easier to arouse the outside world to a just conception of the claims of Christ than it is to wake up the Church itself to its duty. We still find of the heathen making the five months' journey while the professed people of God refuse to take the two hours' walk.

IV. Furthermore, we think we hear this Christmas reminding us that the first act of worship to Christ was that of giving.

The wise men said that they had come to worship the new-born King. What did they do? Did they pray? We call praying an act of worship, and so it is. Did they sing? We call holy song an act of worship, and so it is. Yet not by prayer nor by song did they first worship Christ. "When they had opened their treasure, they presented him with gifts, gold, frankincense and myrrh." Giving was the first act of worship paid by mortal man to the Son of the Most High. Some people think the contribution box almost out

of place in the house of God. They look upon it as an interruption of worship. But, instead, it is a part, and a most important part of the worship. Those who object to the contribution box in church would have felt strangely out of place with the magi in their house of the Lord—a scene over which the holy angels hovered.

V. Lastly, we think we hear this Christmas assuring us that the advent good news is yet to reach all people.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Legend of the Christmas Rose.*

Many, many years ago the roses had a meeting. They met to decide at what season they would best like to blossom. There were ever so many varieties, large and small, double and single, white and pink, and red and yellow. Nearly every one of the many kinds chose to blossom in June. There were here and there a straggler who preferred the later summer or early autumn. The majority said: "June! June! June is surely the most beautiful month, and the rose is surely the most beautiful flower. The month and the flower belong together."

But there was one little plant, the leaves of which were not yet unfolded. It thought it was a rose, but it was so small it hardly knew. None of the proud flowers paid it the least attention. It wasn't asked for an opinion, and it never said a word. But it had its own sweet thoughts. They were something like this: "It seems too bad that all the roses should bloom when the world is already full of beauty without them. I should like to have blossoms that would cheer when things were dreary. I should like to bloom in winter. I wonder if I could!" The little plant did not yet know what power there is in a kind purpose.

The year sped around. The beautiful roses enjoyed their time of blossoming, and had all passed away. The snow was heavy on the ground. Men said that in many years there had not been such a snowfall. Christmas Day came, and on that day a young woman went to live with him who was once the Christ-child. "How sad that there are no flowers," one said. "She was so fond of flowers." But another said: "I know a bush which has blossoms under the snow. It is in that far corner of the garden."

They dug away the white drifts, and sure enough, deep down below the brave plant had done its best. Dozens and dozens of roses bloomed sturdily, daintily, white with pale pink frills, many more than were needed for the friend who appreciated flowers. In a house near by, a new baby came on this joyous day. "The mother must find a flower on her pillow when she wakens from her sleep." So a spray of the pale pink-edged blossom lay there to welcome the new life.

In still another house, on this Christmas Day there was a gay wedding. The bride's table was adorned with a bowl of the delicate winter rose blossoms. All the guests praised their exquisite perfection. "To think they blossomed for my wedding!" the bride exclaimed. Happy rosebush, for it had given beauty and gladness to the great events of life!

But there was something better for the rose. The Lord of the garden knew all about it. He said: "Because this little plant grew and blossomed

unnoticed, unpraised, content to wait and bring its small meed for others' happiness, glad to be of use when other roses failed, it shall be named for me. Now and always it shall be the Christmas Rose."

Think of others. Do not be selfish. Christmas means unselfishness. Love came down at Christmas, love all lovely, love Divine. Children, young people, bring all the love you can into the world—all the beauty, all the kindness, all the helpfulness.

THE SUNDAY SCHOOL LESSON

TITLE: December 19: *Samuel, the Just Judge.*
1 Samuel, chapters 7 and 12.

GOLDEN TEXT: "Direct your thoughts unto Jehovah, and serve him only." 1 Sam. 7:3.

TEACHING THE LESSON

On the first lesson we give but a bare outline as, no doubt, the Christmas lesson will be almost universally used. Or the lesson "Samuel, the Just Judge" and the review lesson "Moses to Samuel" can both be used on Sunday, December 26th.

Let the first lesson be thought of as a sermon: "Samuel spake." I. The sermon. 1. The Preacher Samuel. 2. The address: "If ye do return." II. The practical application of the sermon. "Then," immediately. A sudden act following sudden resolve, "Did put away." Repentance shown by doing. III. Results of the awakening. Sacrifice and offerings. Philistines subdued. End of forty years of captivity. "Samuel judged Israel all the days of his life."

Or, optional, the Christmas Lesson

TITLE: December 19: *Christmas Lesson: The Saviour's Birth.*
Luke 2: 8-10.

GOLDEN TEXT: "Behold, I bring you good tidings of great joy which shall be to all people." Luke 2: 10.

TEACHING THE CHRISTMAS LESSON

The Angels' Song—"Behold, I bring you good tidings of great joy which shall be to all people." I. *The singers.* Angels—heavenly messengers. Christmas joy begins above. Heaven rejoices in the coming of the Saviour. II. *The song.* "Good tidings of great joy." 1. Of God's love and Fatherhood revealed to men in Christ. 2. Of the prospective redemption of man from sin. 3. Of life and immortality brought to light. III. *The listeners* —shepherds first, but now all listen and believe. IV. *The refrain.* 1. Praise to God. 2. Peace on earth. 3. Divine approval of man,—"in whom he is well pleased." (R.V.) V. *The prophecy.* "Which shall be to all people." The Christmas good news is yet to reach all people. Men are the missionaries. Much awaits our enlistment. But Christ's kingdom is to come and his will to be done on earth as it is now done in heaven.

CHRISTMAS LESSON ILLUSTRATIONS

CHRISTMAS MESSAGE IN A SONG

When Richard the Lion-Hearted, one of the famous old-time British kings, lay in prison in a foreign land, his favorite minstrel travelled all over the country looking for his master, and everywhere he sang the king's favorite song, knowing that if the king heard it he would respond. At length the minstrel came to the castle where the king was imprisoned, and sang there. The king heard the song, and took up the melody, and the minstrel knew that his master was there. He carried a message in song. The greatest message that ever came to the earth came in song, the angels' song. Men heard it, and they responded in faith, believing that deliverance from above had come to this sin-sick world.

CHRISTMAS BRINGING PEACE

An old cannon was brought back from a war and set up in a park. After a while grass grew under it and a flowering vine climbed over it, until it was partly covered with green leaves. Some birds were hunting a safe place for a nest. One rested on the cannon, and spied the quiet hole inside. He called his mate, and they decided to build there. They carried straw, string, hair, and feathers, and made the dearest nest. Nobody found it, until one day a man rested on a bench near by and noticed two birds flying in and out of the cannon's mouth. He went near enough to see the nest and hear the chirping of young birds, calling for more food. He said to himself, "How much better for the old cannon to be covered with vines and flowers, as a safe home for birds, than to be firing balls to kill people."

The prophet Micah said such things would happen, when there should be no more war. They shall beat their swords into plowshares, and their spears into pruning-hooks, or knives to trim the vines and trees. Nobody shall be afraid, but the people shall live under their own vines and fig-trees, and they shall walk in the name of the Lord God forever. The Christmas message is bringing peace.

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

MY ENGAGEMENTS FOR THE WEEK

Sunday, December 19

Monday, December 20

Tuesday, December 21

Wednesday, December 22

Thursday, December 23

Friday, December 24

Saturday, December 25

SUNDAY, DECEMBER TWENTY-SIXTH

THEME: *The Christian a Sojourner* (End of the Year).

SUGGESTED SCRIPTURE READING: 1 Pet. 1:1-25.

SELECTED HYMNS: "While with ceaseless course the sun."—John Newton. "Days and moments quickly flying."—Anon. "Great God, we sing that mighty hand."—P. Doddridge. "Our God, our help in ages past."—I. Watts. "O God, the Rock of Ages."—E. H. Bickersteth.

SALUTATION: "And Samuel took a stone and set it between Mizpah and Shen and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us." 1 Sam. 7:12.

INVOCATION PRAYER: Almighty God, our heavenly Father, we bow before thee as the children of grace and love. Thy mercy has brought us through the year gone by. We thank thee for the assurance that fills our souls that the New Year will bring new mercies and new opportunities for service. Help us to enter into its gates with praise. Forgive the sins of the past. Purify our souls, and make our eyes keen and watchful, in order that we may discern thy purpose at every turning of the way. Help us to hallow all our circumstances whether they appear friendly or adverse, and may we subdue them all to thy holy will. We pray that during the coming year we may obtain new visions of the glory of Christ. May his gospel of grace become more exceedingly precious as we gaze into its unsearchable wealth. Let in the light as our eyes are able to bear it. Tell us some of the many things which are now withholden because we are not yet able to hear them. And wilt thou graciously grant us new possibilities of service. May we light lamps on many a dark road. May we give help to many a tired pilgrim who is burdened by the greatness of the way. May we give cups of refreshment to those who are thirsty and faint. Lead us on to the highest and best things; we ask in the name of Christ our Lord. Amen.

THE SERMON

TITLE: *The Christian a Sojourner* (End of the Year).

TEXT: "Pass the time of your sojourning here in fear." 1 Pet. 1:17.

THE SERMON OUTLINE

INTRODUCTORY: We are so liable to become wedded to the world that we are in constant need of this exhortation. The Apostle Peter in his previous verses endeavors to cheer us with the hope of immortality. He then goes on to exhort us to maintain a holy deportment, reminding us that as we call on the Father, our God, who is an impartial judge of all human conduct, it becomes us to pass the time of our sojourning here in fear. He does not give us any reason to think that we can stay here. He says that we are

only sojourners. It is a good thing for a Christian to hold the world lightly and bear in mind always that he is but a sojourner.

I. Consider, first, some thoughts connected with the fact that we are sojourners.

1. A sojourner is absent from his native land. It was thus with Abraham when he "went down to Egypt to sojourn there." He felt himself a stranger and a pilgrim, and by his unsettled state he was kept in mind of his real home, Canaan. So is a Christian absent from his native country. He tarries a little here, but heaven is his home.

2. A sojourner is at a distance from his kindred. There may be fellow pilgrims at his side, but so many are in the Fatherland that he sings:

"There are the good and blest,
Those that I love most and best,
And there I, too, shall rest:
Heaven is my home."

3. A sojourner has no inheritance in the land in which he tarries. Why should the Christian fix his affections on earthly things? They are transient, unsatisfying, and must soon be left behind. The traveller seeks a "better country," that is, an heavenly.

4. The sojourner's pilgrimage is short and fleeting. We are here in the world for a certain season and for some certain end. We have our work to do and each a measure of suffering to endure. But "time is short" for either. The end of the pilgrimage comes soon.

II. Consider, secondly, some duties we owe in view of the fact that we are but sojourners.

1. "Fear." Not slavish fear; but fear of sin, fear of offending God, fear of temptation—reverential fear.

2. Haste. "The King's business requireth haste." "The night cometh." Because we are only passing along as sojourners and are here so little time we ought to "do with our might what our hands find to do."

3. Contentment. A traveller does not expect to find at an inn all the comforts of home. Let us not complain of a few hardships by the way, but learn in whatsoever state we are therewith to be content.

4. Faithfulness to opportunities. Let us say: "I expect to pass through this life but once; if, therefore, there is any kindness I can show, or any good thing I can do to my fellow beings, let me do it now; let me not defer or neglect it; for I shall not pass this way again." "Buy up the opportunity"; make the most of life along the way.

5. Hopefulness. It is a journeying toward home. It is a sailing toward the haven. Cultivate other-worldliness. Its spirit is the very essence of true hopefulness.

Remember that you are a sojourner. Do the duties and accept the privileges of such.

OFFERTORY PRAYER: O thou that givest us every good and perfect gift, help us to realize the blessed obligation of giving. Help us to estimate aright our partnership with thee, and share the burden of the world's need. Help us to bring our whole tithe into the storehouse, and test thy promise of abundant supply. Amen.

FOR THE EVENING SERVICE

TITLE: *God's Requirement of the Past.*

TEXT: "That which hath been is now; and God requireth that which is past." Eccl. 3:15.

THE SERMON OUTLINE

INTRODUCTORY: Most people are thoughtful at the end of the year. It is a practice hallowed by universal custom to then pause and think. The close of the year and the beginning of another, on the ridge of the years, is a good place to stop and take a backward and a forward glance.

I. The thought of this remarkable verse we are studying is that no part of life is isolated, that each period of it is connected both with what has gone before and what is to come after. We are today what we are by means of the past. What we will be tomorrow is conditioned on what we are today. Manhood is related to childhood. Age is related to youth. That which hath been is found in the now, and God requireth that which is past. The skill we have in art or music or in our trade comes out of past patience and practice and progress. The character we each possess now has come out of the past. "That which hath been is now," only it has been growing by what it fed upon. "By resistance or by yielding to various influences brought to bear upon us, we come to be what we are—strong against temptation or weak before its alluring power." Our habits and states of feeling of today, come out of the habits and states of feeling in the past. Do you take a gloomy view of life? If so, it is because you have been encouraging yourself in the past to sit in shadows. Are you fretful? Then you have grown so by allowing yourself to be fretful. Are you a worldly and unspiritual Christian? If so, it is the result of the past—of permitting yourself little indulgences that were worldly, or little lacks of attention to prayer and Bible-study and spiritual meditation and acts of Christian service.

II. This meaningful verse may well be used to bring us another close-of-the-year lesson, namely, that God requires a recollection of the mercies that are past. Our strongest emotion at this time should be one of gratitude. Literally speaking, there has not been a single hour in all the past that God has not been showering his favors upon us. How many ills he has kept us from! How many positive blessings he has bestowed! The uppermost thought of our hearts at this season should be one of deep and earnest thankfulness. In requiring of us the past he certainly requires the grateful remembrance of past blessings.

III. Then, too, in requiring that which is past God asks of us a thoughtful recalling of the many means of improvement he has given. Have we used them? Each one given increased our responsibility. You have been a hearer of the word. Have you been a doer of it? You have had your conscience frequently appealed to. Has your conscience grown more sensitive and true owing to your obeying it in the past? Has your heart been growing more tender, your will stronger, your power of doing good greater? These things ought to be so if you have been improving the good

opportunities that have been coming to you day by day as the years have been gliding by.

IV. God requires that which is past also in the sense that he wants you to review it in order that if there be room for making amendment you may at once begin it. If we have made mistakes in the past, God wants us to recall the past in order that we shall not make the same mistakes over again. Seek God's help anew, and enter the coming year with all the help the past can give you. A past mistake, its warning, may be a help. Don't wreck on the same rock twice. A past success, its inspiration and the new strength gained in the success, may be a great help.

WATCH NIGHT ILLUSTRATIONS

"HOW OLD ART THOU?"

On the tomb of Dwight L. Moody, at Northfield, is graven the sentiment: "He that doeth the will of God abideth forever." The passing of the years has ever served to remind us of the rapid flight of time and the amazing brevity of our life on earth. But our faith reminds us that lives lived for God and humanity defy the grave.

HE HOLDS THE KEY

Christ alone knows the coming year. He holds the key. There are many things he could tell us about it, but we cannot bear them now. He will lead us into it step by step. That is better than seeing the distant scene.

"I know not what the future hath
Of marvel or surprise;
Assured alone that life and death
His mercy underlies."

WATCH NIGHT FOR THE OLD YEAR

Rev. F. B. Meyer, whose church in London I once attended, tells us that at Keswick, where many English Christians meet every summer, he has often seen light in the cottages late into the night, and he knows that the occupants of those cottages are wide awake settling the problems of the inner life and bringing themselves face to face with God by heart-searching, Bible-study and prayer. Surely the last night of the old year is an appropriate time to pray, as did the psalmist: "Search me, O God, and know my heart, try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."

NEW YEAR WISDOM FROM OLD YEAR FAILURES

Some famous engine builders in this country were once asked if they ever had an explosion of one of their engines. They replied, "No, we have not. We wish we could, if no one were hurt. For we should like to know where the weakest part is." In great chain factories power machines are specially designed to make chains fail, so that the makers may know how and why and where the chain's weakest portions are. It is sometimes in the

Christian life a distinct advantage to have learned by a failure. At least, we may learn new year wisdom from old year failures; we may get new year help from old year mistakes.

WATCH NIGHT THOUGHT

In the closing hours of this Old Year, we put in a strong plea for a closer acquaintance, a more real intimacy, with Jesus Christ. Talk to him as to your dearest, closest friend. Feel every moment that he is not a mere thought, or doctrine, or history, or vision, but an actual, living Personality—a companion along the pathway of the years. A mere conception of Christ is as widely different from the every-day companionship of our blessed Lord as a dream from a reality, as a mere thought concerning a loved one from the blissful experience of having that loved one folded in our embrace. This glorious privilege is the heritage of every child of God. It makes for the enrichment of the soul, the brightening of the life, the crowning of the year with benediction, the filling of our days with peace.—Rev. C. W. Welch, D.D.

VALUE OF TIME

There is no time to be lost. It was said of a certain Frenchman that "he lost an hour every morning, and then spent the rest of the day in trying to catch up with it." It is folly to persuade ourselves that we have more time than we need. God gives not one second too much—but he does give us enough to fulfill his purpose. "Millions of money for a moment of time," cried Queen Elizabeth, at the last, after sixty years on the throne. Happy are they who realize the value of time before it is too late, and resolve to put out of life all that robs it of its value and usefulness, its permanence, stability, and power.

STORY TO TELL, OR SERMON TO CHILDREN

TITLE: *Build High.*

TEXT: "Our conversation in heaven." Phil. 3:20.

The word "conversation" we now apply to the uttering of words, or oral discourse. But in the olden times it meant conduct in general, and is usually employed in this sense in the Bible.

That explains the text. Now I want to apply it by telling you something about some birds.

When you are looking at the deserted birds' nests which are so easy to find after the leaves are fallen, did you ever notice an oriole's nest swinging on the tip of a bough? And did you wonder why the orioles had hung it there instead of placing it in the solid crotch of a tree or in a secure place on the ground?

If you have ever seen a collection of tropical birds you will remember that nearly all of them have very brilliant colors. You know, too, that the oriole is one of the brightest-colored birds that spend their summer in our country. The oriole is a tropical bird, too, in a way. He has cousins who live in the jungles of warm Southern climates. Some people even tell us

that he used to live there himself. Now, in these jungles there are snakes, dozens, yes, hundreds of snakes. They all like birds' eggs. If the nest is on a solid limb or in a tuft of grass the snake can easily find himself a nice breakfast. So, when the heavenly Father, who loves birds, was giving them the nest-building instinct, he planned for the orioles and some of their cousins among the tropical birds to swing their nests from the tips of slender boughs, where eggs and birdlings would be safe from the snakes.

Now what the birds do by instinct, we ought to do by reason and by advice and guidance. Live high and evil cannot reach you.

THE SUNDAY SCHOOL LESSON

TITLE: December 26: Review: *Moses to Samuel.*

GOLDEN TEXT: "Surely his salvation is nigh unto them that fear him, that glory may dwell in our land." Psalm 85:9.

TEACHING THE LESSON

The pastor will hardly assume to conduct a review of the quarter. But he may well speak on the Golden Text, or on how righteousness exalts a nation. Righteousness does exalt a nation. Sin is a reproach to any people. In Proverbs 14:34 we read, "Righteousness exalteth a nation." This may safely be taken as a general principle. I. *Righteousness promotes the life of the nation.* Good has in it the seeds of life. It is constantly reproducing itself. It has in it the potency of increased harvests of good. Evil has within itself the principles of decay. Its tendency is toward death, disintegration, destruction. This was made plain in the history of Israel from Moses to Samuel and thenceforward. II. *Righteousness promotes the prosperity of a nation.* Evil does not pay. Good does pay. It is true of nations as of individuals that "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." Queen Victoria was right when she handed a Bible to an ambassador from a heathen chief and said: "Tell your master that this is the secret of England's greatness." III. Righteousness is the chief factor not only in the prosperity, *but in the safety of any nation.* The nation that lives by the Golden Rule will keep free from strife. It will not ignore the dictates of common sense. It will not lay down its arms and invite others to overrun and override it. It will maintain its own strength and dignity. But it will find its greatest strength, after all, in its character, its righteousness. A nation that is righteous is safe. But sin is a reproach to any people.

ILLUSTRATIONS

STANDARD OF PATRIOTISM

A hostess of Mr. Jacob Riis once asked him how, when he was only a reporter, he so reported the crimes of lower New York as to rouse the city to reform the shocking conditions there. The philanthropic reporter hesitated, gave one or two possible reasons, then added, "And then, you know,

I am a Christian, and when a Christian sees a wrong he must do his utmost to right that wrong." That is a good standard for patriotism.

PATRIOTISM AND PURPOSE

Patriotism may be used as a cloak for concealing selfishness and rascality. Samuel Johnson's observations led him to say that sometimes "patriotism is the last refuge of a scoundrel." Patriotism must spring from pure purpose, else it is perverted easily into demagoguery.

FOR COUNTRY

When the Japanese enlist they count themselves as dead to everything but their country's protection. A sailor heard a temperance appeal and signed the pledge with the statement: "I have given my body to my country. I now want to bring it to the best so that I can render the best service. Liquor, I now see, cripples my usefulness, so I will give it up that I may be a better fighter."

MY SERMON NOTES

MY SERMON NOTES

MY SERMON NOTES

Gardner-Webb College Library
WITHDRAWN

MY ENGAGEMENTS FOR THE WEEK

Sunday, December 26

Monday, December 27

Tuesday, December 28

Wednesday, December 29

Thursday, December 30

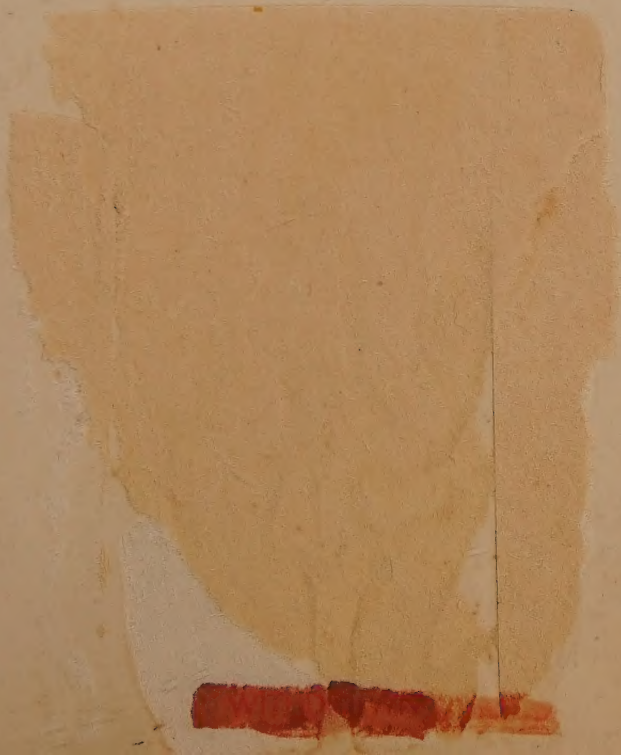
Friday, December 31

Saturday, January 1, 1927

In Flanders Fields P 230
a Race to Run 255
Joseph's Fidelity 256
The uplifted Face 388 good
B- Watch
Following
which is
Borrowed Kite grow 400
A Mark Rally 408
The Christian Olympic 77 word
One Ps. 90:14 78
83
Shipwrecked 113
Help of Hindrances long but good

Date Due
JAN 3 '50

Page 410 35
93 36
2, 57
3, 49
4, 271
6.
17
21
28

WITHDRAWN

Devotional for Church
House Building P. 24 2, or 437 f.